



A MANUAL  
OF  
THE PUDUKKÓTTAI STATE.

Volume II, Part II.

(Second and Revised Edition.)

3200

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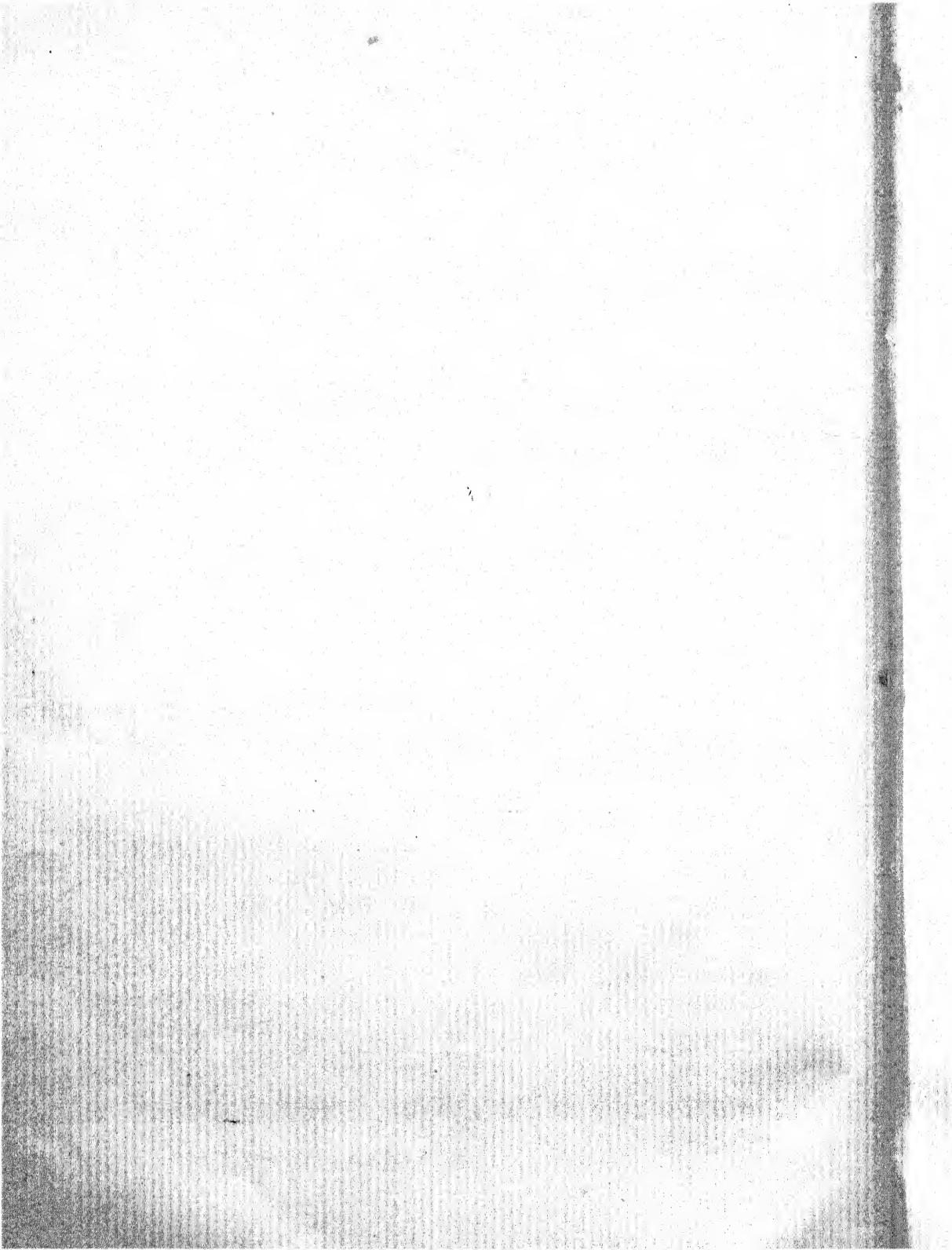
PAGE.	LINE.	FOR	READ
981	32	transpose the two words during and Goddess.	
997	31	<i>Malaiyúr,</i>	<i>Vallandd.</i>
		$21\frac{3}{4}$ miles,	11 miles.
998	22	4 miles,	$2\frac{1}{2}$ miles.
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# A MANUAL OF THE PUDUKKÓTTAI STATE.

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## CHAPTER XXIV.

### GAZETTEER.

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#### ĀLANGUDI TALUK.

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The Ālangudi taluk has an area of 347·35 square miles and lies mainly to the east of the Tanjore-Pudukkóttai-Madura road. It is bounded by Tirumayam taluk on the south-west, by Kolattúr taluk on the west and north-west, and by Tanjore District on the north, east and south-east. Four streams pass through the taluk—the Kundār, the Agñānavimóchani, the Uyyakonḍān, and the Ambuliyār. The taluk contains the Kavinàd tank, the largest in the State, fed from an anicut across the Vellār at Séndamaṅgalam.

But for an occasional outcrop of granite, for example at Tirugókarnam, the country is flat, and gently undulating. A lateritic patch stretches between the Vellār and the Agniyār. Ochre occurs near Tiruvaraṅgulam, and shells useful for making lime near Karambakkudi. The colour of the soil, and the traces of old smelting furnaces evidence the presence of iron. Patches of jungle are found here and there, of which the most important are the Periyava�aikkaṭṭu, Tiruvaraṅgulam and Vārappūr forests, containing deer, wild boar, and other game.

The soil is in general red loam. In Kavinàd there is some padugai soil \* under the big tank.

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\* See *Manual* Part I, pages 10-11.

This taluk is the most prosperous agriculturally ; for, besides possessing fairly good soil, and facilities for irrigation, its inhabitants enjoy a reputation for successful husbandry, especially the Nattambàdis and Udayàns, who make dry cultivation under wells profitable, so that dry land in the taluk fetches nearly as high a price as wet. The taluk contains the largest number of small holdings in the State, owned by more or less poor landlords as the following comparative statements for Fasli 1348 (1938-1939) will show.

Classification of pàttas.	Single or Joint.	Álaṅgudi Taluk.	Tirumayam Taluk.	Kolattúr Taluk.	Total.
Rs. 10 and less ...	Single ... Joint ...	31,693 7,459	23,536 6,287	25,793 5,401	81,022 19,147
Rs. 30 and less but over Rs. 10.	Single ... Joint ...	3,953 1,481	3,879 1,696	4,468 1,536	12,300 4,713
Rs. 50 and less but over Rs. 30.	Single ... Joint ...	650 235	757 382	809 288	2,216 905
Rs. 100 and less but over Rs. 50.	Single ... Joint ...	308 125	549 198	394 143	1,251 466
Rs. 250 and less but over Rs. 100.	Single ... Joint ...	84 32	173 60	130 37	387 129
Rs. 500 and less but over Rs. 250.	Single ... Joint ...	11 8	35 19	21 7	67 34
Rs. 1,000 and less but over Rs. 500.	Single ... Joint ...	... ...	8 11	3 1	11 12
Over Rs. 1,000 ...	Single ... Joint ...	...	...	...	...
Total ...	Single ... Joint ...	36,699 9,340	28,937 8,654	31,618 7,413	97,254 20,407
Grand Total ...		46,039	37,591	39,031	1,22,661

Number of pāṭṭas classified according to the extent of holdings.

Classification of pāṭṭas.	Ālaṅgudi.	Tirumayam.	Koṭattūr.	Total.
Less than 5 acres ...	32,816	25,349	28,271	86,436
5 acres or more but less than 10 acres.	5,838	3,179	4,840	13,857
10 acres or more but less than 25 acres.	2,836	1,401	2,758	6,995
25 acres or more but less than 50 acres.	737	277	611	1,625
50 acres or more but less than 100 acres.	213	91	174	478
100 acres or more ...	15	34	48	97
Total ...	42,455	30,331	36,702	1,09,488

The taluk has to its credit a good record of scientific improvements in Agriculture and Farming. Mhote wheels and monsoon ploughs are largely used, and economic sowing and planting resorted to. Improved strains of paddy—G. E. B. 24, CO. 3 and A. D. T. 3 and 5, have been introduced in Perūṅgalūr, Ādanakkōṭṭai, Vārāppūr, Maṭaiyūr, Kīlappatti-Rāsiamaṅgalam, Ālaṅgudi, Vallattirākōṭṭai, Māñjamviḍuti and Kavinād. Short duration or early maturing varieties such as *neḍuṅkuruvai* and *kuppan samba* are raised as summer crops. Ground-nut is largely cultivated, occasionally as a summer crop, especially at Perūṅgalūr, Karambakkudi, Mullaṅkurichi, Kīlappatti-Rāsiamaṅgalam, Ālaṅgudi and Kuṭavāipaṭti. A. H. 25 is an improved strain that is becoming popular. Ādanakkōṭṭai, Gaṇapatipuram, Veṇṇāvalkuḍi, Māñjamviḍuti and Kīlappatti-Rāsiamaṅgalam grow cashew-nut. There are casuarina plantations along the banks of rivers and channels near Perūṅgalūr, Vārāppūr, Maṭaiyūr, and Veṇṇāvalkuḍi, and coconut groves with fine Jaffna varieties in Kavinād. The taluk is rich in orchards.

The Government mango grove called the Kokkumàri tope near Mullúr, and the groves in and around Karambakkudi are specially noteworthy. Semmaṭṭividuti, Vadakàdu, Màn̄gàdu and Màn̄jamviduti are villages famed for mango and jack orchards. Varieties of citrus are now being tried at Puttambúr, Mullúr and Semmaṭṭividuti. Betel-vine cultivation at Sembàṭṭúr, tobacco cultivation at Edayapatti and Sembàṭṭúr, and tapioca at Mullaṅkurichi and Màn̄jamviḍuti are of much economic value. Màn̄jamviḍuti and Maḷaiyúr grow flowers that find a profitable market in the Capital.

The prominent castes in the taluk are Kallars, Nattam-bàdis and Udayàns. It contains Pudukkóttai, the capital and the only Municipal town in the State.

Its chief industries are to be found at Pudukkóttai town, Tiruvappúr and Karambakkudi. The capital provides occupation for sundry artisans, among whom may be mentioned the stone-masons working at the Tirugókarnam quarries. At the other two places weaving is carried on, with some dyeing in addition at Tiruvappúr, and mat-weaving at Karambakkudi.

The taluk is not without historical interest. It contains vestiges of the early occupation of the land by Kurumbars Vellálars, Kallars, Chettiyàrs, Pallavaràyars, etc. In it lie the earliest settlements of the ruling house of Tondaimàns (See Ambukkóvil), and two of the most important Hindu shrines at Tirugókarnam and Tiruvaraṅgulam, which are also of considerable archæological interest.

**Adanakkottai.**—(*Ādanakkóttai*; *Firka-Várappúr*; *Vattam-Ādanakkóttai*; *Distance \* 15 miles*; *Population † 1783*) lies on the Tanjore road, and before the introduction of motor bus traffic, was a convenient halting station for travellers. It is the Ādanúrkóttai of the inscriptions (cf. P. S. I. 925)—the fort of

\* All distances in this chapter are measured from the capital.

† The population figures are those of the census of 1931.

Adan's village. It is therefore a mistake to call it, as is sometimes done, Adinakkottai or the fort in one's *ādinam* or possession. There was an engagement in and about this place in May 1781 between the forces of Hyder and those of the Tonḍaimāṇ—in which the latter were victorious; and tradition tells how a man concealed in the hollow of a tree shot the Muslim commander of Hyder's army dead with a well-aimed arrow, after which the invading forces fled in panic, and Adanakkottai was saved from plunder and pillage. It would appear that at the time of this encounter, the Tanjore road did not pass through the village but skirting it touched Sembatūr and Vīradippillayarkovil. It may be mentioned in passing that the God of the latter place is highly venerated by devotees who pay him sundry vows. The Māriamman temple at Adanakkottai is common to seven neighbouring villages. The God of the Śiva temple is named Kulottungēśvara\* after King Kulottunga Cōla who installed the *lingam*. The Aiyānār temple is mentioned in P. S. I. 925 as having been built by the residents of the village.

In the 18th century the village was assigned to Brahmins as an *inám*.

The Traveller's Bungalow was built in 1833 originally for the use of the Tanjore Collectors who were then ex-officio Political Agents of the State. There is a Chatram at which Brahmins are fed daily. The tank in front of the Chatram contains good drinking water. Cashew trees are grown in the neighbourhood, and the roasting of cashew nuts is now carried on as a cottage industry. Adanakkottai is one of the model villages chosen by the Rural Improvement officer for Improvement work. There are cairns containing urn-burials in S. No. 185/2 which are *samudāyam* lands near the village.

There is a Police outpost in this village.

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\* The temple may have been built in the reign of Kulottunga III, (c. 1178-1216 A. D.). See pages 617-8.

**Adiranviduti**.—(*Adiránviduti*; *Firka-Malaiyür*; *Distance 18 miles*; *Population 305*)—an old Kallar settlement inhabited by a sub-division of the Várappúr Nàdu of Kallars. The village has a reputation for pottery.

**Alangudi**.—(*Ālaṅgudi*; *Distance 12 miles*; *Population 2373*) is the head-quarters of the Alāṅgudi Taluk and contains the offices of a Tahsildar, a Sub-Registrar and a Stationary Sub-Magistrate; a Police Station, a Dispensary, a State Lower Secondary School, a Reading Room and Library, and a combined Post and Telegraph office. It has a Village Panchayat which looks after its sanitation and improvement and a Panchayat court. A Munsiff's court was opened here about 1878, but was closed after a few years for want of sufficient work. The old name of the place was *Kidárankonda Cólapuram* (See. P. S. I. 881). The Śiva temple, the idol in which is named Nàmapuríśvara in Sanskrit and Péruḍaiya Nàyanàr in Tamil, was probably built late in the 13th century. The temple and the tank attached to it are the gifts largely of Śilaya Chettiyàrs and other merchants of Kalaśamañgalam, who built the *maṇṭapams* and walls and, at different periods, consecrated the different idols in the temple. A chief of Måttúr and Bànā chieftains are also among the donors. It seems to have been a flourishing temple—and as P. S. I. 1027 records, once had thirty families of temple priests. The Mosque here contains the tombs of two Muslim saints, Fakir Saheb Valiullah and another familiarly known as Haji Saheb whose memory is much honoured.

A weekly market is held every Thursday. Jack-fruit, ground-nut and pulses are the chief articles sold. There are a number of ground-nut decorticators.

**Kóttaikkádu** forms part of Alāṅgudi. According to the *Statistical Account of Pudukkóttai* a fort was built here about 1660 A. D. by a Maratha, Bálóji Pant, which had fallen into ruins by 1813. The Draupadi Amman temple has some local renown. There is also a Roman Catholic Chapel here.

**Ambukkóvil.**—(*Ambukkóvil*; *Firka-Karambakkudi*; *Vattam-Ambukkóvil*; *Distance 27 miles*; *Population 800*) is the earliest seat of the Tonḍaimāns in the State. Tonḍaiman Cakravarti is the name of the first Tonḍaimān who came from Tonḍaimaṇḍalam with a certain Véṅkatācala Pallavarāyar and settled at Ambukkóvil (see page 755). Its original name as given in *Ahanániру*, a Saṅgam work, and in State inscriptions, is *Alumbil* meaning, according to a copper plate, ‘the land where no evil deeds prevailed’. It has been an important village from the early centuries of the Christian era, and a thriving centre of Panriyúr nādu in Rāja Rāja Vaṇanādu in the days of Cōla and Pāndya rule. Here is a well-endowed temple called Vírarājéndra Colísvaram. The idol in it is called Bhaktalalitēśvara or Vírarājéndra Cólísvaramūḍaiyār after Vírarājéndra Cōla (c. 1062–1069 A. D.) in whose time the temple was probably constructed. Among the donors to the temple mentioned in inscriptions are Anai Tonḍaimān and the sons of Pāṇdi Perumāl Māyalī Vānadarāya, the chief of Neđuvāśal country. Both the Śiva temple and that of Víra Mākāli Amman are held in high veneration by the ruling house of the State. At the time of installation every Ruler is consecrated by receiving holy water and flowers offered to the idols here.

**Chinnaiya chatram.**—(*Cinnaiyá catram*; *Firka-Várappiür*; *Vattam-Vađaválam*; *Distance 7 miles*) is also called Tirumalairāyapuram after Tirumalairāya Tonḍaimān who founded a chatram here about 1790. The chatram did not attract wayfarers after the introduction of the motor bus service, and has consequently been closed. It is well-known for its wholesome drinking water.

**Ganapatipuram.**—(*Ganapatipuram*; *Firka-Várappiür*; *Distance 19 miles*; *Population 715*). Cashew is largely grown here.

**Kaikkurichi.**—(*Kaikkuricci*; *Firka-Vallanád*; *Vattam-Púvaraśakkudi*; *Distance 3½ miles*; *Population 779*) has three

shrines dedicated to Aiyanàr. It is one of the centres of rural work conducted in the State by the Young Men's Christian Association.

**Kallukaranpatti.**—(*Kallukkáranpatṭi*; *Firka-Várappúr*; *Distance 17½ miles*; *Population 664*). In the neighbouring hamlet of Kadambanàinàrkóvil, there is a temple to Aiyanàr which is of much local importance.

**Kanakkampatti.**—(*Kanakkanpatṭi*; *Firka-Pudukkóttai*; *Vattam-Kavinád East*; *Distance 2½ miles*) is a fertile Brahmin settlement now mostly deserted in favour of the neighbouring capital. It was originally granted to the Brahmins as an *inám* by Ràjà Vijaya Raghunàtha Tonḍaimàn, but his son—afterwards Ràjà Raghunàtha Tonḍaimàn, viewed the grant with disfavour and cut off the irrigation channels of the village. Yielding however to parental remonstrance he restored the channels for his father's lifetime, but on succeeding to the throne vented his old hostility by resuming the grant. The story goes however that when hunting one sultry day on the confines of the village he repairethither in search of food and drink, but found only a poor solitary Brahmin who could give him nothing better than *conjee*. The Ràjà thereupon repented of the injury he had done to the inhabitants and restored and extended their *inám* lands.

**Karambakkudi.**—(*Karambakkudi*; *Distance 24 miles*; *Population 3,915*)—head-quarters of the firka and vattam of the same name—is a populous village, and a centre of ground-nut cultivation, and of the weaving industry. It was the head-quarters of a Deputy Tahsildar for some years. It has a Sub-Registrar's office, a Panchayat court a Dispensary, a Revenue Inspector's office, a State Secondary school, a Post and Telegraph office, a Police station and a flourishing school, owned by the Swedish Mission. The Secondary school has a Weaving section. The Adi-Dravidas of the locality are cotton weavers and make *mundús* or coarse loin cloths and towels. Since the Adi-Dravida Weavers' Union was not working properly,

a Weavers' Co-operative Society was started in May 1940, and it took over the assets and liabilities of the Weavers' factory which had been under the control of the Deputy Registrar of Co-operative Societies. The Darbar have advanced the new Society a loan free of interest. The place has also some reputation for *kórai* mats which are made and sold in some number. It is the custom for litigants to take oaths which are held to be binding, in the presence or in the name of the idol in the local Karuppar-kóvil. There are 2 *tópes*—the *Ambál tópe* and *Bungalow tópe*. In the latter may be seen the remains of the Indigo factory formerly managed by Major Blackburne's brother. (See pages 198 and 835). Since 1890, a market has been held here every Wednesday at which, among other commodities, ground-nut is largely sold. Next to the town market, it is the largest in the State. The village has a Union Panchayat.

**Karukkakurichi East and West** are two vattams in the Malaiyúr firka in which are included the important villages of Kílatteru, Vadateru, Terkkutteru and Vànakkankàdu. A hoard of 501 Roman coins was discovered here in 1898. The coins are all aurei of the reigns of the Cæsars from Augustus (B. C. 29 to A. D. 14) to Vespasianus (A. D. 69 to 79). The hoard was presented by the late Ràja to the British Museum. The hamlet of Karukkàkurichi is noted for jack, ground-nut, varagu, and red-gram. Tapioca has been introduced as a garden product.

**Kattakkurichi.**—(*Kattakkuricci*; *Firka-Vallanád*; *Vattam-Kattakkurichi*; *Distance 8½ miles*; *Population 436*) has a fresh water pond called *Súryan* (the sun) on the road to Kúlavàipat்தி. The village is one of earliest Kàràlar settlements.

**Kavinad kila vattam.**—(*Kavinád*; *Firka-Pudukkóttai*; *Population 948*). Here is the largest tank in the State, filled by the Vellàr and irrigating thousands of acres. (See Chapter V). Some of the best lands in the State lie under it. There are extensive cocoanut plantations on the banks of the Kundär.

The fertile village of Tirumalairàyasamudram is a *Brahmadéyam* granted by Ràja Vijaya Raghunàtha Tondaimàn Bahadúr in 1796.

**Kavinad mela vattam.**—(*Population 1020*) chiefly known for the *Pushyatturai*, the bathing ghat on the Vellàr which lies near the Railway bridge. The water of the river here is held sacred, and numerous devotees, mostly from the capital and the adjoining villages, visit it in *Tai* (January–February) to bathe when the Gods of seven temples—Tirugókarnam, Sàntanàtha-svàmi temple, Vellanûr, Tiruvéngaiavàsal, Tirumayam, Viràchilai and Kótítúr are brought to the bathing place. Here also are extensive cocoanut plantations, in some of which Jaffna varieties are being tried.

**Kilappatti Rasiamangalam**—(*Kìlapattì Rásiyamangalam; Firka-Álaṅgudi ; Vattam-Meláttür ; Distance 16½ miles ; Population 642*). A Christian Nattambàdi village which has a fine church. A Village Panchayat looks after the improvement of the village. The Udaiyàns of the village have successfully tried scientific methods of cultivation, economic sowing and planting, have fitted mhotes to their wells and raise good crops of paddy, chillies, maize and ground-nut. There are cashew plantations in the village.

**Kilattur.**—(*Kìlattür ; Firka-Álaṅgudi ; Distance 17½ miles ; Population 1,296*) a fertile village, inhabited mostly by the Álaṅgudi nàttru Kallars. There is a temple in the neighbouring jungle to Nàdi Amman.

**Kirattur.**—(*Kìrattür ; Firka-Karambakkudi ; Distance 34½ miles ; Population 350*). This was one of the important centres of earth-salt manufacture in the State. This manufacture was suppressed in 1888, as the result of an agreement with the Madras Government. (See page 390).

**Kottaikadu.**—(*Kóttaikkádu ; Firka-Malaiyür ; Vattam-Mullaṅkurichi ; Distance 21 miles*), a hamlet of Mullaṅkurichi.

There is a fine church here, one of the largest in the State, built in 1906, with a rest-house and a school attached to it. The parish of Kóttaiakàdu which includes fifteen villages with a total Roman Catholic population of about 2,950 is now under the jurisdiction of the Portuguese (Padroado) Diocese of San Thomé de Mailapur.

**Kottakottai.**—(*Kottakkóttai*; *Firka-Vallanád*; *Vattam-Máñjamviduti*; *Distance 9 miles*; *Population 1,319*) is famous for its kitchen gardens. Tomatos, brinjals, gourds and *vendai* grown here are sent daily to the Pudukkóttai market.

**Kovilpatti.**—See under Pudukkóttai.

**Kovilur.**—(*Kóvilúr*; *Firka-Vallanád*; *Distance 10½ miles*; *Population 1,418*) is the seat of the Señgàt̄u nàt̄u Kallars. Its old name was *Kulakkudi*. It has an old temple dedicated to Bálapuríśvara or Kuṇḍalai Nàyakar. The earliest inscription in it is dated 1288 A. D. The temple had once a large number of Sivabrahmaṇas in its service and many *mathams* attached to it. A succession of Araiyars and chiefs of this and the neighbouring nàdus and merchants, particularly of Kalasamaṅgalam, seem to have vied with one another in endowing this temple and adding to its structure. The village was for some time under the rule of the Arantàngi line of Tonḍaimàns, and for many years under the Pallavaràyars of Vaittúr. One of the inscriptions in the temple (P. S. I. 683–1352 A. D.—in the reign of the Vijayanagar Viceroy, Víra Sàvana Udaiyár) is interesting as recording a compact arrived at by local Araiyars to minimise internecine feuds.

**Kulavaipatti.**—(*Kulaváippatti*; *Firka-Vallanád*; *Vattam-Séndákudi*; *Distance 10 miles*; *Population 1,145*). This village lies on the road to Arantàngi and has a Branch Post office. A chatram was built here about 1803 by the step-mother of Ràja Vijaya Raghunàtha Tonḍaimàn at which a limited number of travellers were fed. The idol of the Siva temple in the place is

called *Ātavīśvarar* or the Lord of the Jungle. P. S. I. 850 mentions this village as Kāñcimānagar, and the God in the temple as Ēkāmbaranātha, after the God in the principal Śiva temple of Conjeeveram. The bronze image of Naṭarāja in the temple is one of the largest in the State. The place was for sometime under the rule of the Tonḍaimāns of Araṇṭāṅgi who made endowments to its temple. The village is one of the earliest Kārāḷar settlements.

**Malaiyur**.—(*Maļaiyúr*; *Distance 15 miles; Population 1,277*)—headquarters of the firka and vattam of the same name, lies on the Karambakkudi road. The village is called Rāma-chandrapuram in a copper plate grant (*Museum Plates No. 30*) of the reign of Vijaya Raghunātha Rāya Tonḍaimān, dated in Śaka 1725—A. D. 1803—which relates to the gift of the village by the Rāja to Vaiṣṇavite Brahmins. It has a Police out-post and a Post office. A weekly market is held here every Tuesday. The village grows fine specimens of marjoram and chrysanthemum which find a ready market in the capital. There are casuarina plantations in the village. Improved strains of paddy are being cultivated. The village is famous for pottery. P. S. I. 610 calls the idol in the local Śiva temple Tiruvagattiśvara-mudaiyār.

**Mangadu**.—(*Mángádu*; *Firka-Ālanigudi*; *Distance 21½ miles; Population 1,514*) is inhabited by Valuvādīs connected by blood with the Nagaram Zamindars. It is noted for mango, jack and chillies. Tomato has recently been introduced as a garden crop. When excavating the foundations of the Śiva temple dedicated to Viḍaṅgēśvara, seven bronze idols were discovered, one of which is Natarāja, probably of the 14th century, a fine specimen of South Indian art. (See page 699).

**Mangottai**.—(*Mángóttai*; *Firka-Malaiyúr*; *Distance 13½ miles; Population 1,948*)—the home of the Nāvalnāṭṭu Kallars, a sub-division of Vārappūr Nādu.

**Maniambalam**—(*Maṇiyambalam*; *Firka-Vallanād*; *Vattam-Vāṇḍakót̄ai*; *Distance 8 miles*; *Population 463*). The place is called Séynallúr in inscriptions, and the idol in the temple, Vinaitírttésvara (=the Remover of misfortune). P. S. I. 730 dated 1510-11 A. D. in the reign of Kṛṣṇadéva Rāya of Vijayanagar mentions a gift to the temple by Nāḍumaditta Vijayālāyadéva a chieftain of Súraikkudi. The village was later, under the Arantāngi Tonḍaimāns, one of whom made a gift of land to the temple (P. S. I. 845-1522 A. D.). The Chettiyārs of Kalaśamaṅgalam and Vāṇḍakót̄ai are mentioned in inscriptions as having constructed the shrines of the Goddesses in the temple and the maṇṭapams in front of them.

**Manjamviduti**.—(*Māñjamviduti*; *Firka-Vallanād*; *Distance 7½ miles*; *Population 1,311*). The Anibuliyār takes its rise in the jungle adjoining the village. The village contains a large number of pre-historic urn-burials and the remains of a furnace for smelting iron ore. It is one of the villages selected by the Darbar for Rural Reconstruction work. It has a thriving Co-operative Society and a free Reading room. The village is famous for its flower-gardens in which are grown rose, jasmine, marjoram and chrysanthemum, and for jack and mango orchards. Casuarina is grown in dry lands, and cashew plantations have been introduced. Poultry farming is becoming popular. Superior varieties of dholl and rice are grown.

**Melattur**.—(*Méldáttúr*; *Firka-Ālangudi*; *Distance 15 miles*; *Population 1,005*) is noted for its fertility. It has a shrine dedicated to Māriamman.

**Mukkampatti**.—(*Mūkkampatti*; *Firka-Várappúr*; *Vattam-Manaviduti*; *Distance 10 miles*; *Population 458*). It was for long famous for its smiths who made sickles, nut-crackers, and crow-bars.

**Mullankurichi**.—(*Mullankuricci*; *Firka-Malaiyúr*; *Distance 22 miles*; *Population 2,945*) occupied by the Rāngiars very

distantly related to the Ràjà. There is a temple to Màriamman here, and an annual festival is celebrated which is popular in the neighbourhood. A market is held here every Monday.

**Mullur**—(*Mullír*; *Firka-Pudukkóttai*; *Distance 4 miles*; *Population 1,972*)—an early Kàràlar settlement. There are in this village fragments of a Pallavaràyar inscription of the 16th century. The village has large orchards of graft-mango and citrus. The Government tope called Kokkumàri tope is one of the finest in the State. The idol in the Siva temple is called Adiyàrku Adiyàr (= the Servant of His servants or devotees). There are three shrines dedicated to different village Goddesses. The Chinnarañmañai Jagírdàr's chatram built in the 18th century has now been closed.

**Pacchikottai**—(*Páccikkóttai*; *Firka-Álangudi*; *Distance 16 miles*; *Population 887*) is an early Kallar settlement inhabited by a branch of the Várappúr Nàt̄tu Kallars.

**Palangarai-(Palaiyur)**.—(*Palangarai-Pálaiyúr*; *Firka-Vallanád*; *Distance 11 miles*; *Population 570*) is chiefly noted for a Siva temple dating from the 12th century; dedicated to Puratànapurisvara and Periyanàyaki. The Amman shrine and the *mahámañṭapam* of the Siva shrine in this temple belong to the 12th century, while the *garbhagṛham* and the *ardhamanṭapam* belong to the Vijayanagar style. Evidently the sanctum and the *ardhamanṭapam* were re-built in the 15th century. In the *mahámañṭapam*, the pilasters are tetragonal, the *idal*\* is simple, the corbels are tenoned, and the niches are surmounted by a single *tóraṇa* with a *simhalaláṭam* above and a circle in the centre. In the *garbhagṛham* and *ardhamanṭapam*, the plinth is not very ornate. The pilasters which are polygonal with a square base have *nágapadams*. The *idal* is ornamented with petals, and the abacus is thin and small. There are three niches in each wall of the sanctum, and one in each wall of the *ardhamanṭapam*.

\* For meanings of these terms see pages 693–6 (*History*. Vol. II Part I).

The central niches in the walls of the sanctum and those on the *ardhamanṭapam* are flanked by round pilasters, while the others have polygonal pilasters. The central niches are surmounted by *pañcarams*. The corbels are of the *puspapódigai* type. The temple has some fine sculptures of different periods including Dakṣinámúrthi of three types \*—*Vinádhara*, *Yóga* and *Jnána*, Viṣṇu holding his discus as if in the act of hurling it (*prayóga cakra*), Liṅgódbhava with features finely carved, Brahma, Saptamatrkà, and Subrahmaṇya holding in his upper arms a thunder-bolt and a *śakti* or spear. An early Pàṇḍyan inscription in the temple gives the designations of the different temple authorities. Inscriptions of the 15th century mention the names of a number of Tonḍaimàns of the Arantàṅgi line who richly endowed this temple.

On the northern bank of the Vellàr near the village of Malakkudi is a Viṣṇu temple, in the northern *prákáram* of which there is an altar containing an idol of Súrya and a shrine dedicated to Muniśvara who is worshipped here as *Kṣetrapála* or the ‘guardian of the temple’.

**Pallattividuti.**—(*Pallattividuti*; *Firka-Ālangudi*; *Distance 15½ miles*; *Population 1,196*) is one of the principal seats of the Ālaṅgudi Nàttu Kallars.

**Pallavaranpattai.**—(*Pallavaránpattai*; *Firka-Malaiyúr*; *Distance 20½ miles*; *Population 2,092*). There are two temples here, Sunayàkóvil which is dedicated to Śiva, and Paṭṭavankóvil.†

**Perungalur.**—(*Perungalúr*; *Firka-Várappúr*; *Distance 11 miles*; *Population 2,324*)—called in inscriptions, Perungóliyur or Kóli, ‡ lies on the Pudukkótti-Tanjore road. Near it flows

\* See page 697.

† “The Spirits of those who have died violent deaths are often worshipped under the name of *Pattavans*, by the family of the deceased” (Hemingway: *Trichinopoly Gazetteer*). Heroes and martyrs are also worshipped as *Pattavans*, and temples are built in their honour.

‡ Evidently after Uraiyyur, the old Còla capital, which was also called *Kóliyúr*.

the Agñànavimóchani or Perungalúr river, spanned by one of the longest bridges in the State. On both banks are extensive plantations of casuarina. The place is sometimes called *mallikávanam* from the quantity of *mallika* or jasmine that flowers here all the year round. It has a Dispensary, a Sub-Registrar's Office, a Village Panchayat Court, a Post Office and an Anglo-Vernacular School conducted by the Church of Sweden Mission.

This was an early Kàràlar settlement, and the original seat of the Pallavaràyars of Vaittúr, who later transferred themselves to Pudukkóttai. The Siva temple was probably built by Kulóttuṅga Cóla III, and, as at Ádanakkóttai, the língam is called Vamśóddháraka or Kulóttuṅga-Colísvara.\*

There is a shrine to Aiyanàr in the village, locally called Malayàmaruṅgar, which has more than a local reputation. The God is believed to have come from Malabar and settled here, and his priests are Valluvars of the Paraiya caste. The temple to Urumanàr and his attendant Muníśvaras is situated in a forest close by, and the *Urani* near it is held sacred.

Adjoining Siruhakułam and Kuṭṭakulam (S. Nos. 267/A, 269/A and 302) are some striking remains of pre-historic burials. The stone circles surrounding the cist-burials are some of them laterite and some of them granite.

**Pilaviduti.**—(*Piláviduti*; *Firka-Karambakkudi*; *Distance 25½ miles*; *Population 1,750*). This is one of the early settlements of the Tondaimàns, and contains some families related

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\* There is a local legend that Kulóttuṅga being childless, prayed for issue, and was directed in a vision to build a temple over a *Língam* which he would find at Perungalúr, that he was blessed with a child on completing this pious task, and that the God in consequence came to be called Vamśóddháraka or the 'Perpetuator of the line.' This is a popular myth. *Vamśóddháraka* is a synonym for Kulóttuṅga, a name which Rájéndra II of the East Cálukya line assumed when he ascended the Cóla throne. Since the temple was built by a Kulóttuṅga, the God was named Kulóttuṅga Colísvara or Vamsóddháraka,

to the Rāja. There was a chatram here built by Raṅgamma Āyi, consort of Rāja Vijaya Raghunātha Rāya, with endowments for free feeding on Dvādasi days (twelfth day of every lunar fortnight). The village is noted for its vegetables. The shrine of Karpaga Pillayar is of local repute.

**Ponnamviduti.**—(*Firka-Malaiyūr*; *Distance 17 miles*; *Population 1,654*) is the home of the Kallars of the Vīrakkudi Nādu and Punnapanrikuṭṭi Nādu, a sub-division of the Vārāppūr Nādu. There is a demonstration-orchard in the village with jack and varieties of mango and citrus trees. Silk-cotton has been introduced. Ground-nut is raised as a garden crop.

**Porpanaikottai.**—(*Porpanaikōṭṭai*; *Distance 4 miles*) has a ruined fort round which a curious legend \* has gathered. It is probable that the correct name was *Ponparappinānkōṭṭai*. *Ponparappinān* was a title assumed by Bāṇa chiefs. The fact that the fort is of the shape called “*garuda*” (Brahminy kite) in the Silpa Śastra lends support to this view, because the garuda was an emblem assumed by later Bāṇas. The original significance of the name having been lost, it was probably corrupted into *Ponpanai* (or *Porpanai*) *Kōṭṭai*, which means the ‘gold-palmyra fort’, and ignorant folk readily associated it with the legend of the golden palmyra tree supposed to have stood at Tiruvaraṅgulam, a mile and a half to the south. The fort, therefore, may have been built in the 13th or 14th century, and, according to the *Statistical Account of Pudukkōṭṭai* (1813), had fallen into decay by the first quarter of the 16th century. It is truly a remarkable earthwork. The circumference of its circumvallation is  $1\frac{1}{2}$  miles, the area occupied by the ramparts is 14 acres and that included within the fort is 43.87 acres. It was apparently faced with bricks, each measuring about a foot in length and breadth and four inches in thickness, and had a laterite breast-work on top. According to tradition the fort had 32 bastions, and a moat which judged from the existing ditch—50 feet by 12—

\* See Tiruvaraṅgulam for the legend of the ‘gold-palmyra’.

must originally have been of formidable dimensions. Inside the fort are ruins of a building, probably, the palace of a chief, and a pond. Outside the fort is a pit called *Surangapallam* or the 'hollow of the secret way', said to communicate underground with Vallam near Tanjore.

There are shrines on the four sides of the fort dedicated to *Munisvara* and *Karuppar*. Of the two shrines to *Munisvara*, the one on the west must have been built not more than 75 years ago. This *Munisvara* is regarded as the pristine tutelary deity of Pudukkötai town and palace, whose *Ottam* or way across the town is still traced. To obstruct it by building or otherwise is considered highly inauspicious. There are shrines to this *Munisvara* in Pudukkötai town and within the *Siva* temple at Tiruvaraṅgulam.

**Pudukkottai.**—(10°23' N. Latitude; 78°49' E. Longitude),—the capital of the State is on the main Indo-Ceylon route of the South Indian Railway about 245 miles from Madras by the direct line via Villupuram, Vriddhàchalam and Trichinopoly. The figures in the margin show the growth in the population of the town since 1881.

1881—15,384.	The Town is situated in the valley of
1891—16,885.	the Vellär—four miles north of that
1901—20,347.	river, and two miles north of the
1911—26,850.	Kuṇḍär. It stands on sloping ground
1921—26,101.	rising from the Vellär to a ridge north
1931—28,776.	of the town. Its water supply comes
	from the north while the slope to the south facilitates drainage.

It was originally surrounded by an impenetrable jungle forming a natural defence; parts of which called *Chinnavalai kattu* and *Periyavalai kattu* and preserved for their game still exist to the north and east. In former times the approaches to the town were through these jungles along three roads on the north, south, and west. On these roads stood gateways called *vádi* at

distances of three miles, two miles, and half a mile respectively from the town, each under the charge of a commander with a detachment. These outposts are still commemorated by the place-names *Machu vádi*, *Kummandán vádi* \* and *Puliya vádi*. The town is skirted on the west by a line of low isolated rocks which supply excellent granite. Near it are brick-works for which good clay is found at *Pattattikulam*.

*Historical.*—The town and its environs have a history dating back to pre-historic days. The extensive pre-historic burial sites on either side of the Tirukkaṭṭalai cart-track indicate that there was a populous settlement in the vicinity which may have grown into the populous town of Kalaśamaṅgalam † which became an important settlement of the Cheṭṭiyār and Kārāla Vellālar communities. This town was said to have been built by a Cōla King, Mucukuṇḍa, who had his capital at Tiruvărūr. It had two araiyars in view of its importance. The mercantile part of the town grew into a *nagaram*, called Śenikula Māṇikkapuram with a merchant-guild. With the accession to power of the Pallavarāyars of Vaittūr, Kalaśamaṅgalam became the capital of a Pālayam.

To the west of Kalaśamaṅgalam was Siṅgamaṅgalam. Parts of these two *mangalams* became the eastern and western halves of the modern Pudukkōṭṭai town and are still supposed to be under the tutelary guardianship of two Aiyanārs, Taḍikonda Aiyanār and Siṅgamuttu Aiyanār. Near them grew up another *nagaram*, Dēśabāla Māṇikkapuram by name.

There are pre-historic sites with pottery urn-burials in the Saḍaiyappārai poṭṭal, west of Tirugókarnam. (See Vol I, p. 514). Modern Tiruvappūr, known formerly as Tiruveṭpūr, was a populous locality in the sub-division named Tenkavirināḍu

\* *Kummandán* is simply "Commandant."

† *Maṅgalam* is a Brahmin settlement having a *Sabhā* or assembly. Much of the site of old Kalaśamaṅgalam is now covered by a jungle called Kalaśakkāḍu.

of the Còla province of Jayasiṅga Kulakàla vaḷanàdu. \* We learn from inscriptions that there were three *Dévadánams* in and near Tiruvappúr. The first was Udayadivákara Caturvédimaṅgalam, the second, Alagapperumàlnallúr in Peruvàyilnàdu † and the third, the modern Tirugókarṇam.

As a *Dévadánam*, Tirugókorṇam dates back to the 7th century if not earlier. The rock-cut shrine of Gókarṇéśa belongs to the era of Mahéndravarman I. On the south wall of this shrine is an inscription in Pallava grantha dated in the 17th year of the Pàṇḍya king Màrañjadaiyan, which palaeographically is not later than the 8th century. The earliest Còla inscription in the temple belongs to the reign of Ràjakésari Vijayàlaya. An inscription of the reign of Ràja Ràja III (1236 A. D.) is a grant by a Hoysala princess and marks the close connection between the later Còlas and Hoysalas. (See pp. 616, and 638). In his triumphal march about 1518–19, the famous Vijayanagar Emperor Krishṇa Déva Ràya visited Tirugókarṇam, and worshipped Gókarnéśa and Bṛhadambà, to whom he presented many valuable jewels. (See page 709—*History* Vol II. Part I).

The bronze images of Jain Tírthaṅkaras (now exhibited in the State Museum) found on the site on which the Ràja's college now stands prove that there was a Jain colony in Pudukkóttai‡. Sadayappàrai near Tirugókarṇam had a Jain temple and a monastery.

Kalaśamaṅgalam, Tiruvappúr and Tirugókarṇam were included in the territories ruled by the Pallavaràyars of Vaittúr. Later inscriptions at Tirugókarṇam mention the names of Malittan Pallavaràyar and Sevendelunda Pallavaràyar, and refer to religious services (*Pallavan sandhis*) and festivals (*Pallavan tirunáls*) that they instituted. With the help of Kílavan Sétupati of Ramnad, Raghunàtha Ràya Tonḍaimàn acquired the dominion

\* Tiruveṭpúr dates at least from the 7th century A. D.

† Near modern Tiruvéṅgaváśal.

‡ The Jain colonies disappeared after the 15th century.

of the Pallavaràyas and founded the modern State of Pudukkóttai (1686). The Maràtha Ràja of Tanjore and his ally Tiruvúdaiya Sétupati of Ramnad contested the Tonḍaimàn's mastery over his new territories. The Tonḍaimàn defeated the Maràtha general, Hindu Rao at Péraiyyúr and killed the Maṛava general Indra Tévan in the waterspread of the Kavinàd tank near Tiruvappúr.

How these towns—*māngalams* and *nagarams*—perished, or became merged into the modern Pudukkóttai is not known; nor is it clear when the *Kóttai* or fort after which the latter takes its name was built. The *Tonḍaimán Vamśávali* ascribes the fort to Raghunàtha Ràya (1686–1730), but Rama Nàik, the East India Company's Agent at Tanjore, writing on 16th June 1754 observed, “there is neither stone nor mud wall”. *The Statistical Account of Pudukkóttai* (1813), however, refers to a fort three *náligais* or two and a quarter miles in circuit, with streets, houses and shops inside.\* Possibly the old fortifications were destroyed between 1732 and 1734 by Canda Sahib or Ananḍa Row, or by both during their invasion of the town. Both the invaders attacked from an adjoining fort called *Kálí-kóttai* near Adappakkàran chatram to the west of the town. Canda Sahib destroyed the Ràja's Palace, which was probably the one that is said to have stood at the northern end of the town. After its demolition, a new Palace was built at Śivagñànapuram, south-east of the town, which the then Ràja used both as a Palace and a hermitage, and where it is believed that Śrí Sadàsiva came to initiate him.

In 1812 the town was burnt down and rebuilt, at considerable expense, by Ràja Vijaya Raghunàtha at the instance of Major Blackburne. The streets were laid out so as to intersect at right angles with the Raja's Palace in the centre. In 1813, the town contained three Palaces, six terraced houses, 300 tiled houses and 700 thatched houses, besides 21 tiled

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\* The *Trichinopoly Manual* identifies it with the old Palace Fort now standing.

and 700 thatched houses at Tiruvappúr, and 320 thatched houses at Tirugókarnam, both of them suburbs. There were also three *chatrams*, one kept open only during Dussara in the town near the Pallavan tank, one on the Kundàr, and one at Tirugókarnam.

Even in these early days the town was attractive. *Hamilton's East India Gazetteer*, dated 1820, refers to 'its wide, regular, and clean streets intersecting each other at right angles', and to its 'stuccoed, whitened and tiled' houses. *Pharaoh's Gazetteer of Southern India* (1855) speaks of Pudukkóttai as a 'populous town', and eulogises its 'handsome pagoda', its 'grand high mosque', its 'tanks and wells of excellent water' and the 'large and commodious houses in the principal streets, with tiled roofs, several of them being terraced'.

The expansion of the town since its rebuilding in 1812 has been steady and continuous, and received considerable impetus during the administration of Sir Sashia Sastriar (1878–1894). During his time Puduchéri and other suburbs were built, the streets were relaid, tanks were deepened and cleansed, and many public buildings were constructed. The sanitation of the town, which was for a long time in the hands of the Revenue Department, was transferred in 1903 to a Sanitary Board of officials. The town was constituted a Municipality in 1912.

#### *Divisions of Pudukkóttai town.*

The old sections of Śivagñànapuram and Śivànandapuram are no longer recognizable under those names. To the south of Śivagñànapuram is the village of Ponnampatti, otherwise called Dakṣinàyàpuram or the 'village of Dakṣinàmúrti', granted as *Sarvamányam* in honor of Śrí Dakṣinàmúrti who is worshipped in the palace. There is a tank here the water of which being dedicated to Ayyanàr is considered too sacred to be drunk.

Roughly speaking Pudukkóttai may be considered as divided into the following blocks,

The town proper, a densely populated block, consists of wide straight streets running east to west and north to south, and intersecting one another at right angles. In the centre is a fort with thick and high ramparts. Within it stands the old Palace now no longer used as a place of residence by the Rāja. This contains the shrine of Śrī Dakṣināmūrti, a Darbar Hall which is used on State occasions and the Palace Stables. State functions and Palace ceremonies, including the Dassara, are conducted here. The Military and Police offices and a Sub-magistrate's Court are also located here. The members of the Chinnaranmanai live in a part of the palace. Adjoining this palace is the residence of the Kallakōttai family.

Abutting on the fort on its eastern side are the temple of Sāntanāthasvāmi, and the picturesque little Pallavan (Śivagaṅgā) tank with its central *maṇṭapam*, flights of steps and substantial parapets.

Outside these run the *Rājavīdi* (*Rāja's or Main street*), probably the best part of the town. Its southern part is the main bazaar street; in its western part live the relatives of His Highness; and the other two sides are inhabited by families of distinction, and some of the principal officers of the State and contain important firms, banks and printing presses, the Branch of the Rāja's College, the C. S. M. High School and the Town Hall.

Originally the North Main Street, formerly known as *Dakṣināmūrti vidi* or *Pūjaivīdi*, housed the families of the priests appointed for service at the Śrī Dakṣināmūrti temple within the palace. They were Andhras who wielded much spiritual influence in the palace. There is now only one family of this group, that of Svāmi Haritīrtamayya. The Sirkil and other principal officers lived in the North and East Main Streets, and for a long time the courts were held in the East Main Street near the Ariyanācchi Amman kóvil. Many of the officers were

then Maràthas, and there are still some Maràtha families of distinction in these two streets including those related to Sir T. Madhava Rao.

*Káraitópe*, an old suburb to the south, is chiefly inhabited by the Śāṇars and agricultural classes. It contains the Málai Ídu or site on which the Ràní of Ràja Vijaya Raghunàtha performed *Sati*, in memory of which a temple has been built on the site. Near it is the Kuṇḍär on the banks of which are the remains of an Indigo Factory which flourished there in the first half of the last century.

*Pichattánpatti* is chiefly important for an old Bungalow for long used as a Residency by the Political Agents during their visits to the capital. It now houses the Śrī Vijaya Raghunàtha Poor Home. It is more than a century old and is mentioned in *Hamilton's Gazetteer* (1820) which says, 'About a mile and a half to the south-west of the capital Tondaimàn has an excellent house built and furnished after the English fashion where every respectable European traveller is sure of meeting with a hospitable reception.' The Railway Station is located at Pichattànpaṭṭi.

*Machuvádi* or *Rámachandrapuram* with *Ganapatipuram*, now springing up, in the north, *Mártándapuram*, *Sántanáthapuram* and *Lakshmípuram*, in the south, and *Rájagópálapuram* near the Railway Station are residential suburbs.

The old chéri was razed to the ground, and the present one was formed in 1888. Similarly has grown up in the south-west *Raghunáthapuram*, a suburb for the Valaiyans.

*Sandappéttai*, to the west of the town proper, was and is, as its name implies, the market place. The market was formerly held on the roadside, but has now been shifted to an open space to the south of the road where permanent sheds have been erected for the sale of commodities. The market which is held every Friday is the largest in the State. On the high

ground of Sandappéttai a town extension has been laid out, and a number of streets have sprung up with some well-built houses in the block to the north of the market now called Ambalpuram.

*Tirugókarnam* lies at the foot of a rock skirting a jungle behind. Here is the famous temple of Gókarnésa and Brhadambà. The Goddess is the tutelary deity of the Rulers who consequently style themselves 'Sri Brihadambàdàs' or 'the servants of Sri Brhadambà'. The Ràja frequently visits the temple. It is in the name of this Goddess that the State coin called the *Amman káshu* is struck.

The place is mostly inhabited by Bràhmin servants and dancing-girls attached to the temple, together with some stone-masons who work in the stone-quarries close by. In the middle of the last century the Tahsildar of the Southern Taluk, had his headquarters here. In it are now located a State Secondary School, the State Museum, the Veterinary hospital and a Post office.

At *Sadaiyáppárai* to the west of Tirugókarnam there is a Jaina *Tirthankara* image with an inscription dated the 24th year of the reign of an unidentified Sundara Pàndyadéva, in which land free of tax was granted for daily expenses and offerings to the *Alvár* of Perunarkillicóla-Perumpalli shrine in the monastery of Kallàrru-Palli at this place which was then part of Tenkavi Nàdu.

*Tiruvappúr* is another suburb. Near it is the Kavinàd kanmài, the largest tank in the State, so called from its lying in the Kavi Nàdu, the name of an ancient division of the territory. On its banks are temples to Tóduvái Pillaiyàr, Karuppar, and the seven virgins, who are all the protectors of the tank and its bund.

The village has always been a centre of silk-weaving. According to the *Statistical Account of Pudukkóttai*, there were 30 looms in the place in 1813, and according to *Pharaoh's Gazetteer*, it was an emporium with an 'extensive weekly

market', and 'numerous bazaars in which cloths of various qualities and the best in the province' were sold. The weekly market referred to here was subsequently transferred to Sandapéttai. Up to some years ago, the weavers were making *Kambayams* or tartans for the use of Muslims and Burmans; and the dyers of the place prepared *Šayavéšti* or pink cloths which had a wide reputation, but at present their craft is moribund, and the men are solely engaged in weaving silk and cotton fabrics.

*Kóvilpatti* is to the north of Tirugókarnam. Its inhabitants are mostly Valaiyars, who are engaged as temple servants at Tirugókarnam, or resort to the town for day labour. Originally a straggling hamlet, it was laid out afresh by Sir Sashia Sastriar. According to a legend, the men of this village formerly lived at Et்தaraikombu, which they deserted in a body because the local Poligar attempted to outrage one of their girls. The unfortunate girl committed suicide, and became after death a *Pattaval* goddess. She is now worshipped in a temple built for her at Kóvilpatti. There is also another *Pattavan* temple in the place called Malukkankóvil, at which a Malukkan or Muslim is worshipped in compliance with his dying request. His antecedents were by no means such as to render him worthy of canonisation, for he had been in the habit of secretly riding down nightly from Trichinopoly to meet his concubine at Tiruvappúr. One day he was slain (it is said) at the foot of an *icchi* (*Ficus tsiela* or *F. indica*) tree by the God Malaikkaruppar, whose repeated warnings to discontinue these clandestine meetings he had disregarded.

The town proper is connected with all the suburbs by good roads.

#### *Places of Worship.—*

*The Sri Brhadambô-Gókarnéśvara Temple at Tirugókarnam* is the most important temple not only in the town but in the whole State. The rock-cut shrine of Gókarnéśvara belongs to

the 'Mahéndravarman epoch' (600–630 A. D.), and consists of a cubical cell with a rectangular veranda in front, resembling the cave-temple at Sittannavàśal. The *linga* is massive and cylindrical. The upper and lower portions of the pillars are cubical, while the middle third is octagonal with the angles bevelled off. Above the pillars are corbels supporting the architrave. The face of the bracket is curved and bears the usual Pallava roll ornaments. The figures of the huge Gaṇésa on the south wall of the *ardhamanṭapam* and of Gaṅgādaréśvara on the north wall are typical Pallava sculptures. On the rock face to the south of the cave are figures of the Saptamatrkà, Gaṇésa and another God who may be identified as Vírabhadra. The *mahámanṭapam* and the other *manṭapams* in front of the central rock-cut shrine belong to the Còla and Pàṇḍya periods. The shrine of Śrí Br̥hadambà seems to be a very late structure, probably renovated within the last two centuries. The absence of any inscription on its walls bears out this conclusion. The large *manṭapam* in front of the Amman shrine, and the corridor leading into the temple from the street belong to the 'Madura' style. On the pillars of this *manṭapam* are figures in high relief of chiefs and nobles who have not yet been satisfactorily identified. Within the temple are shrines to Bakulavanéśvara, in the form of a *lingam*, Śrí Maṅgalàmbikà and Dakṣinàmúrti, and on top of the rock-cut shrine are those of Subrahmanyà, Durgà, Lakṣmí, Sarasvatí, Bhairava, Jvaraharéśvara or the 'Destroyer of fever', etc. At the base of a Bakula (*Mimusops elengi*) tree within the temple is a small image of Śrí Sadásiva Brahméndra.

The principal festivals in this temple are the Dassara, and those in *Chitra* (April—May) and *Ādi* (July—August). The Ràja with his paraphernalia, and attended by the State officials participates in the processions of the God and the during Goddess the *Chitra* and *Ādi* festivals.

The *Sthalapuráṇam* of the temple has a well-known legend relating to the God and to the tarn on to the rock, celebrated in local ballads, and dance-songs. The cow of the story was the

celestial Kàmadénu, the 'giver of all objects of desire'. Happening to arrive late one day at Indra's Court she was banished from heaven and condemned to live the life of an ordinary cow on earth until such time as she should have expiated her sins by worshipping the God Gókarnéśa. On reaching the earth, she sought the hermitage of the sage Kapila situated in the jungle at this place, and under his guidance performed daily worship to the idol of Gókarnéśa under the *bakula* tree. Every day she tramped to far away Ganges, and brought its sacred water in her ears for the God's ablution (*abisékhām*; hence the God is called Gókarnéśa or the 'Lord of the cow's ear'). In due course she had a she-calf, but stifling motherly instincts, she still performed her daily journey leaving her tender calf at the temple gate. But soon the time came for her salvation, and as she returned one day at nightfall with the sacred water in her ear, the God taking the shape of a tiger stood across her path at a place since called Tiruvéṅgaivásal and threatened to devour her. On her remonstrating that it was time for the ablution of the God, she was allowed to go on condition that she returned immediately after the worship was over. When the cow came back, according to her promise, the seeming tiger changed its shape, and Śiva and his consort Pàrvatí manifested themselves and carried the cow to heaven. According to a variation of the story the tarn in the hill behind was cut by the cow with her horn and stored with the Ganges water from her ear, and a cleft on the top of the *lingam* is said to be a hoof-print that she left as she bathed the idol in the sacred water.

Adjoining this temple is a smaller one dedicated to Mínàkṣi and Sundaréśvara and built in the reign of Ràja Ràmachandra Tondaimàn. On the south bund of the Periyakulam is a shrine containing figures of the sixteen forms of Gaṇapati.

At Tiruvappúr is the Rája Rájéśvaram temple, the earliest inscription in which is dated in the twenty-fourth year of Kulóttunga III. It was probably built in the reign of his

predecessor Ràja Ràja II (C. 1146–63). Its architectural features—tenoned corbels, large *palagai*, plain *idal*, four-sided pilasters, etc.,—are those of later Còla structures. One peculiarity of the temple is that the *garbhagṛham*, *ardhamantapam* and *mahámantapam* are of the same period. The idol in this temple was called Tiruvagastívara. The temple is not now used for worship and is in ruins.

The *Kalyána Prasanna Véṅkatesa* temple first built in the reign of one of the late Sundara Pàndyas and the modern temple of *Vénugópdla Svámi* are the two Viṣṇu temples at Tiruvappúr.

On the confines of Tirugókarnam and Tiruvappúr is a *Mári-amman* temple. Among the minor Gods at Tirugókarnam, the Karuppar on the Trichinopoly road is the most important.

Within the *Śrì Dakṣinámurti* temple in the Old Palace is preserved the holy sand on which Śrī Sadàśiva wrote his instructions to Vijaya Raghunàtha Ràya. The *Sántanátha Svámi* temple is next in importance to the Śrī Brhadambà temple. The chief festival of the God and Goddess of this temple is held in *Ani* (June–July). There are three Viṣṇu temples within the town proper—those of *Śrī Varadarája* in the East third street, *Śrī Veṅkatesa* on the bank of the Aiyarkulam and *Śrī Viṣóba* on the north bank of the Pallavankulam.

The minor shrines are those to Hanumàn of which there are three, Ariyanàchi Amman, Manónmaṇi Amman, Kàmàkṣi Amman, Porpanai Muniśvara, Tadikònḍa Aiyanàr and Siṅgamuttu Aiyanàr.

*Mosques*.—There are two mosques, one in the town and the other at Tiruvappúr. The town mosque is about a hundred and fifty years old, and is ascribed to one Mandra, who is also credited with having built some manṭapams at Pallivàsal in the Tirumayam taluk.

The *Darga* of Hazrat Syed Shah Parhézi Auliya is held in great veneration by the Muslims of the town. Parhézi Auliya, a prince or chieftain of Yemen in Arabia, renounced the world,

and wandered about the countries of South-West Asia and India and at last settled in Pudukkóttai in the first half of the 18th century. Many miracles were attributed to him. His sanctity attracted the notice of the Tonḍaimān Ruler who held him in high esteem and had a tomb raised in his honour after his death. It is believed that his nephew and disciple also lies buried by the side of the Auliya.

The tomb to the north of the Nainàri tank is that of Jatcha Bibi, a Muslim lady who led an ascetic life.

*Churches.*—*The Church of the Sacred Heart of Jesus and of the Immaculate Heart of Mary*, an elegant and spacious edifice, east of Mārtāṇḍapuram is the principal church of the Pudukkóttai Catholic parish. The foundation stone was laid in January 1908, the nave was completed in April 1911 and became the parish church in 1922. It now belongs to the Portuguese (Padruado) Diocese of San Thomé de Mailapore, Madras.

*The Protestant church* at the north end of the town belongs to the Swedish Mission. It was built in 1905 and consecrated in 1906.

#### *Missions and Religious Organisations.*

The *Sad-Vidyá Sabhá* was started with the object of propagating the truths of the higher forms of Hinduism on the lines of the teachings of Śrī Rāmakṛiṣṇa and Vivékānanda. The society organises study classes in the Gíta and other scriptures. Svàmis of the Śrī Rāmakṛiṣṇa mission visit the centre frequently and deliver lectures. The Theosophical Society has a branch here called the *Śrī Sadásiva Brahméndra Lodge*. The orthodox ‘Sanatanists’ hold meetings under the auspices of the *Vaidika Samvardhani Sabhá*.

*The Young Men's Muslim Association*, which has thrown open its membership to non-Muslims also, is the premier Muslim association in the State with a large membership. It has a

Library and Reading Room, holds frequent meetings and generally interests itself in all activities for the amelioration of the community.

*The Young Men's Christian Association* has a Reading Room and conducts lectures on cultural problems. The suburb of Kóvilpat̄ti is one of their social service centres where they run an adult school, carry on Health propaganda and other forms of rural service, as, for instance, trying to teach the villagers to improve the breeds of poultry, sheep and goats. *The Pudukkóttai Village Mission* started in 1926 by Reverend and Mrs. P. F. Summerson is doing evangelistic work.

Pudukkóttai is the head-quarters of a Roman Catholic parish which includes 39 villages spread over Álaṅgudi and Tirumayam taluks.

#### *Notable Buildings and Places of Interest.*

The *Old Palace* has already been noticed. The shrine of Śrī Dakṣināmúrti and the Darbar Hall are the principal attractions. In the portrait gallery of the Darbar Hall are some pictures of interest illustrating the Tanjore School, the School of Ravi Varma and the modern European School. These include portraits by F. C. Lewis, Von Strydonck and Ràja Ravi Varma. The stables and the State garage are located within the palace compound. His Highness is in residence here only during Dassara and other ceremonial occasions.

*The New Palace* which was designed and built by the late Mr. Nilakanta Sastriar, special Engineer for the Palace construction and later State Engineer, has a handsome appearance, with its well-dressed stone walls and Moorish cupolas and is surrounded by a large park, with lawns and gardens. There are tennis, cricket and foot-ball grounds, and a riding course. The building was first occupied in 1930. His Highness the Ràja lives here with his family. A bungalow in the

compound is occupied by the Ràja's Aide-de-camp. To the south of the New Palace is a bungalow occupied by His Highness's English Tutor.

*The Public Offices*, a two-storied building to the south of the town, accommodates the Darbar Office,—the highest administrative office,—the Chief Court with a Bar room and library, the offices of the Revenue, Development and Education departments, the State Press, the Huzur Treasury and a Post Office. In front of the Public offices stands a bronze statue of the late Ràja-Sir Mårtànda Bhairava Tonðaimàn Bahadur.

To the south of the Public offices is the Administrator's bungalow, and to the west of it are the Hume Police lines. The Public works department have a workshop close by.

*The Ràja's College* is another important building with a Theatre Hall, libraries, laboratories, a school museum, a workshop and an extensive sports ground with a pavilion.

*The Ràja's Hospital* is a spacious building with extensive wards and operation theatres. It is equipped to meet the demands of modern Hospital work, and has Pathological and Bacteriological, Radiological and Electro-therapy, Ear-Nose and Throat, Dental and Ophthalmic sections and an Animal Vaccine dépôt.

*The Ráni's Hospital* situated in North Second Street has airy and spacious out-patient wards and lying-in-rooms.

*The State Guest House*, generally called the *Residency*, was built for the use of His Late Highness. It is now used to accommodate the Resident to the State during his visits and other distinguished State guests. Lord and Lady Willingdon occupied this building in December 1933.

The *Old Residency* in the suburb of Pichattànpaṭṭi, which now houses the Poor Home, has been mentioned above. Among other structures of note, may be mentioned the Central Jail, the Town Hall built by public subscription to commemorate the first audience that the late Raja had with Queen Victoria, and the Victoria Jubilee Arch which is on the road to the Public offices,

Near the Jubilee Arch is the Holdsworth park with a clock tower maintained by the Municipality. Not far from this park is the *Ananda Bagh*, a fine garden covering an area of 60 acres of land laid out in spacious lawns, gardens and walks and provided with a Band-stand.

*The State Museum* at Tirugókarṇam dates from 1910 and has eight sections—(1) Arts and Industries—representing local arts and industries with specimens from outside the State for comparison and study, (2) the Economic section containing a representative collection of local cereals, fibres etc—(3) the Natural History section, (4) Ethnology—with a fine selection of arms and armour and of musical instruments, (5) Numismatics—a fairly representative collection of Indian coins, (6) Archaeology—illustrative of the large field of ancient monuments and sculpture for which the State is famous, (7) Painting, and (8) a reference library. The museum has developed largely in recent years and is well worth visiting. It is open to the public on all days except Sundays and State holidays.

#### *Educational Institutions.*

The Rāja's College which is a Second-grade College affiliated to the Madras University, the High School attached to it, the Rāni's Girls' High School, the C. S. M. High School, and two lower Secondary Schools, one at the Chéri and the other at Tirugókarṇam are the principal educational institutions in the town. The Darbar maintain a School of Sanskrit Studies,—the Vēda Sāstra Pātaśāla—situated within the Old Palace premises. There are a number of Anglo-vernacular Primary Schools, two of which are for girls conducted by Christian Missions.

The library attached to the College is the largest in the State. The newly opened library in the Town Bank is becoming popular. The municipality has opened three free Reading Rooms. The Women's library is located in the Rāni's Girls' High School.

*Public Utility Concerns, Banks, Industries, etc.*

The Pudukkottai Electric Supply Corporation is in charge of town lighting. They now buy electric energy from the Trichinopoly-Srirangam Electric Supply Corporation, who have a transmission station near Tiruvappúr. Besides the State Press, there are four private Printing Presses, one of which is a co-operative concern. Two Tamil weekly journals, the *Janamitran* and the *Desaooliyan* are published in the town. There are eight power-driven mills in the town husking and polishing rice, two flour and condiment mills and one power-driven plant for grinding coffee seeds. There are about 250 looms at Tiruvappúr engaged in weaving and dyeing silk, and seven in weaving cotton sàris. The Pudukkóṭṭai Weaving Factory opened in 1936 manufactures dhotis, sheets, carpets and towels. The Pudukkóṭṭai Brick and Tile Manufacturing Company, the Pudukkóṭṭai Weaving Factory, the Pudukkóṭṭai Match Factory and the Lalità Soap Works are receiving substantial help from the Darbar. The town manufactures enough aerated waters and drinks for local consumption. The Darbar manufacture ice for the use of the Hospitals and for sale at the Residency.

The Indian Bank, Madras, the Indo-Commercial Bank, Madras, the Indian Overseas Bank and the Karur Bank, and; among the Banks owned by the Chettiyàr community, the Chettinàd Bank, the M. CT. M. Banking Corporation, and the Dewan Bahadur Subbiah Chettiyàr Trading and Banking Co. have branches in the town. The Town Bank is the leading Co-operative Bank. Other co-operative banks are the Central Bank, one for the non-gazetted officers, three for teachers and the Brhadambà Society's Bank at Sandappéṭṭai. The reader is referred to pages 220 and 221 for a list of joint-stock and registered companies in the town.

The State Agricultural Farm has a seed depôt, a stud farm, an apiary and poultry farm.

The town has for long had a reputation for the manufacture of scents, scented sticks and wafers.

*Clubs, etc.*

The *Rája's Club*, of which only Heads of Departments are eligible to become members, is the foremost club in the town. The *Town Hall Club* provides for tennis and in-door games. The *College Sports Club* has an extensive well laid out ground with a fine pavilion where cricket, hockey, foot-ball, lawn-tennis and other games are played. The *Pudukkóttai Cricket Club* has done much to popularise cricket at Pudukkóttai. The Residency Bungalow or the Guests' House provides for golf. The educational institutions and the police and military departments have their own clubs.

There are three Picture houses in the town one of which is also a theatre and a musical association.

*Local Accommodation.—*

In addition to the Guests' House noticed above, there are two fully furnished Travellers' Bungalows. There is a special staff to look after the comforts of guests and travellers. There are a large number of hotels for Indians, the most important of which are the 'Hotel Manasarovar' and the 'Hotel Brindavan.' 'Manasarovar' which is run on modern lines provides both lodging and boarding and has a garage. In the Town Sarkar Chatram near the Sàntanàthasvàmi temple, Brahmin travellers are fed free, while those of the other Hindu castes are given free supplies of rice and other provisions.

*Communications.*—Pudukkóttai is within 10 to 12 hours of Madras by express trains, and within 8 hours of Dhanushkódi. The South Indian Railway Company maintains an Out Agency at the Town for through booking of passengers, luggage and parcels. The Out Agency buses pick up passengers practically at their homes and take them to the Railway Station. Buses ply from Pudukkóttai to important Railway Stations on the

South Indian Railway—Arantāṅgi, Tanjore, Trichinopoly, Kolattúr (Trichinopoly district), Maṇappārai, and Madura, to Chetṭinād, Kāraikkudi and Devakótṭai and to all important places within the State.

The principal Post Office in the town, situated in the West Main Street, is a combined Post and Telegraph Office. There is a Sub-Office in the Public Offices and a Branch Office at Tirugókarnam.

*Water Supply.*—The reader is referred to Chapter XII (pages 312–4) for a description of the water supply. Small as the town is, it has no less than 20 to 30 tanks. The names *Aiyarkulam*, *Pillaikulam*, etc., show that they owe their existence to the charity of Aiyars or Pillais who formerly held high positions. Kummandānkuḷam near the Hospital was excavated by Commandant Muttu Nayak. There are also numerous *ūranis* in the suburbs—three at Sandappéttai, three at Tirugókarnam and three at Pichattānpatti.

About a dozen of these including Pudukkuḷam, Aiyarkulam Venkappaiyan ūraṇi, and Mapillaiyākuḷam, are conserved for drinking purposes. The largest of them is Pudukkuḷam which lies at the south-eastern end of the town and is the source from which water is now supplied to the town through pipes. On its southern bank are situated the water-works where the water is filtered and pumped up to the Machuvāḍi ridge on the north, from which it is carried to the town by gravity through pipes. It was hoped to augment this supply by water pumped from the Vellār near Ammayāpatti, but so far the arrangement cannot be said to have been altogether successful.

*The Dassara* is the holiday season at Pudukkóttai and lasts for 9 or 10 days. Special worship of the Goddess Durgā is conducted at the Tirugókarnam and Sàntanāthasvāmī temples and in the palace, in which the Rāja participates. Brahmins are fed and given daily doles of rice and four *Amman kásus* on all days except on the closing day, when they are given two annas each.

An examination is also held in the various branches of Sanskrit and Tamil language, philosophy, and the arts, and *sambhávanás* or money prizes varying according to the degree of their proficiency and scholarship are awarded to the successful candidates.

All this naturally attracts a large crowd of visitors from the villages and from outside the State. Temporary booths are erected—in fact every house-front in the main streets becomes a stall for the time being—in which cheap jewellery, Indian utensils of brass, bell-metal and pot-stone, cheap Tamil publications, bangles and toys are offered for sale.

On the tenth day the festival closes with a procession to Tirugókarnam known as *Sannáha savári* led by His Highness with all his paraphernalia accompanied by the principal officers of the State. The idol of the Goddess Śrí Brhadambà is taken out in procession to Akkal Ràja fort to the east of the temple there. The *Dassara* arrow is then shot at a *Vanni* (*Prosopis spicigera*) tree and the *tilaka* or mark is painted on the forehead of the Ràja with the sap of the same tree. This State drive is known as *Vijaya Yátra* or the ‘march to victory’ and commemorates the victory of the Gods over demons.

**Pudukkottaiaviduti.**—(*Pudukkóttaiaviduti*; *Firka-Ālangudi*; *Vattam-Kolandirákóttai*; *Distance*—11 miles; *Population*—1,613) This village is near Ālangudi. It has a temple to Ganéśa called Nemmakóttai Pillaiyàr which is much resorted to by the people of the neighbourhood.

**Pulavangadu.**—(*Pulavaṅgádu*; *Firka-Váráppúr*; *Vattam-Váráppúr*; *Distance* 15½ miles; *Population* 731.) In the Pulavaṅgádu block of the Váràppúr forest adjoining this village are the remains of an old fort. The queer name of *Śakkiliyan Kóttai* or “Cobblers fort” given to the fort is explained by an equally queer legend. A ruler of Váràppúr once bought a fabric

for his wife and offered to pay any price that the dealer demanded. The avaricious dealer demanded a fabulous price which the chief was unable to pay. He thereupon issued coins made of leather, and a large number of Śakkiliyans or cobblers were making these coins for sometime within the fort. This, it is alleged, gave this name to the fort.

**Puttambur.**—(*Puttámþúr*; *Firka Pudukkóttai*; *Distance 6½ miles; Population 1,998*). Inscriptions on the walls of the Siva temple in the neighbouring village of Śembàtþúr refer to that village as Śembádu or Śembiyan-Puttámþúr situated in Kula-maṅgalanàdu, a sub-division of Jayaśiṅgakulakàlavalanàdu. Śembàtþúr and Puttambúr probably formed parts of one large town which was so important that it had more than one araiyar. Inscriptions speak of the araiyars of Śembádu, of Puttambúr and of Kóraikkuricchi. The term Śembiyan-Puttámþúr means the new Ambúr built by or in honour of the Śembiyan \*.

There are old monuments of considerable interest in this village. To the north of the village are two temples, one facing north and the other adjoining it facing east. The former is the larger one, and now houses a metal image of Pidàri, a village deity. It appears to have been originally a Śiva temple †. It consists of a *garbhagṛham* and a *maṇṭapam*. The walls of the *maṇṭapam* appear to have been constructed on an ancient moulded basement, having a frieze of *Vyālavari* ending with wide-mouthed *makhara* heads at the corners, with stones taken from some other building no longer in existence, while its pillars are comparatively modern. Since the *maṇṭapam* is in a most dilapidated condition, the Darbar have ordered the roof, the pillars and the wall except the basement to be dismantled. The *garbhagṛham* will soon be restored. The other temple has

\* *Sembiyan* is one of the designations of Còla Kings.

† There are two *lingas*, a *nandi* and a mutilated figure of an *Amman* in the *mahámaṇṭapam*.

the architectural features of 13th or 14th century shrines, and is a fine bit of work. Since it is completely dilapidated, it has been abandoned.

To the east of the village is a temple consisting of two structures separated by a covered cloister. Each has a *garbhagṛham* and an *ardhamanṭapam*, and there is an open *manṭapam* in front common to both. The *manṭapams* appear to be of a late period—perhaps of the 17th century. Some of the corbels are of a characteristic Cōla type and may have belonged to an earlier temple. It is very probable that the temple was built with materials removed from the ruined Jaina temple at Sembattūr. In each shrine there is now a village goddess. The goddess in the eastern shrine is called Šokkanācchiamman.

On a mound south of the ayacut under Puttāmbūr Periyakulam and west of Road No. 2 (Pudukkōttai-Búdalúr Road) are the brick basement of a temple and a Jain image which have now been conserved. The image of the Tírthaṅkara is nearly 4 feet in height sculptured fully in the round. It is a majestic figure represented as seated in *dhyāna* pose. The Darbar have ordered that the mound should be excavated.

South of the Periyakulam bund are traces of a ruined Śiva temple. There is a stone *nandi* lying amidst thick vegetation.

Puttāmbūr is now an important Muslim centre. It has a large mosque. The tomb of Hazrat Ahmad Kabír Auliya who is believed to be a descendant of the Khalif Abu Baker is held in great reverence.

Tobacco and betel vine and also varieties of plantain and citrus and grape vine are cultivated here. There are gneiss quarries in the village. Large quantities of nitrous earth for the manufacture of saltpetre were formerly collected here.\*

\* Saltpetre is not now manufactured in the State.

There are pre-historic burial places in the Sircar *poramboke* (S. No. 223) on either side of Road No. 22 (Puttambúr-Vallanúr Road).

**Puvarasakudi.**—(*Púvaraśakuḍi*; *Firka-Vallanád*; *Distance 5½ miles; Population 1,149*) is now the centre of the Valnàd Chetṭiyàrs. The guru of this community who is known by the designation *Sírkáḍi Véndar* lives here. The Village Panchayat and the Co-operative Society of Púvaraśakuḍi have a record of good work. New methods of scientific agriculture such as economic sowing and planting of paddy are practised here. This village is one of the Rural Service centres of the Pudukkótai Y. M. C. A.

*Vallanád* or *Valnád* was a town inhabited by Chetṭiyàrs from early times. In the days of its glory, there were 1,000 families of Chetṭiyàr merchants belonging to 32 septs. Seven of these took the surname of *Kón* or king, seven others that of *Pál* or protector, and seven others that of *Kudai* because they were entitled to the privilege of carrying umbrellas. The richest sept was that of *Dhanapálar*, and it was in this family that the Goddess of Tiruvaraṅgulam was believed to have been born, a legend that accounts for the practice of Vallanàd Chetṭiyàr women appearing with every demonstration of respect before the God in the temple of Tiruvaraṅgulam, whom they honour as the ‘Son-in-law of their sept.’ The Chetṭiyàrs rendered help to the early Vànàdaràya (Bàṇa) chiefs. The Vallanàd Kallars helped these Chettiyàrs and the Vànàdaràya chiefs.

The hamlet of *Subbammálpuram* is named after Subbammál, daughter of a certain Veinkayya Tonḍaimàn. In the *Statistical Account of Pudukkóttai* she is said to have built here a *mántapam* of granite and laterite.

After the heavy rains and floods of 1939, a group of small bronzes, used probably in household worship or in a *matham*, was discovered in a breach of the *Brahmapuram sarvamányam* tank near *Alagambálpuram*. They include idols of Nataraja,

Śivakàmasundarí, Lakṣmí, Buvanéśvarí, Umà, Gaṇésa and Saint Sambandar, bells and other utensils used in worship. The bronzes are now exhibited in the State Museum.

**Raghunathapuram.**—(*Raghunáthapuram; Firka-Karambakkudi*; *Distance 32½ miles; Population 1,025*) is inhabited chiefly by Nattambàdis who are skilled and hardworking cultivators. The small chapel here is one of the oldest belonging to the Kóṭṭaikàdu parish of the Mylapore Diocese.

**Sembattur.**—(*Śembáttúr; Firka-Pudukkóttai*; *Distance 7½ miles; Population 1,233*) is mentioned in inscriptions as Śembàdu or Śembiyan-Puttàmbúr (see under Puttàmbúr above). The idol in the Śiva temple here is referred to in inscriptions as *Tiruvárudaiyár*. The *mahámantapam* and the *Amman* shrine belong to an earlier period than the *garbhagṛham* and *ardhamantapam*. The two former are of the late Còla or early Pàndya style. The pilasters in them are four-sided with *kumbham*, *padmam* and a large *palagai*, and have tenoned corbels. The *kúdús* are plain and have a circular centre. An inscription of the reign of an unidentified Kulóttunga \* on the walls of the *mahámantapam* shows that these structures are not later than the 12th century. The *garbhagṛham* and *ardhamantapam* have polygonal pilasters with similar polygonal members above; the *padmam* below the abacus has petals; and the corbels are of the *puṣpapódigai* type. In the recesses of the walls between the *garbhagṛham* and the *ardhamantapam* are *kumbhapañcarams*. The niches on the walls are surmounted by *pañcarams* with wagon-shaped tops. All these are features of the late Pandya style. An inscription mentions that this structure was rebuilt by Séma Pillaiyàr †, a contemporary of

\* Probably Kulóttunga I (1070-1122). Even granting that he was Kulóttunga III (1178 to 1223), the date of the inscription would be A. D. 1198.

† See pages 619- 621. His titles are *Tiruvambalappérumál Arulperiya Candesvaran, Alagiya Séman, Araśakanyádaráman* and *Návilingádharaṇ*.

Ràjéndra III (1246—1268) and of Jaṭavarman Víra Pàṇḍya (acc. 1253) and Māravarma Kulasékhara Pàṇḍya (acc. 1268). The renovation must have been carried out in the period—1246–78.

The portico to the south of the *mahámantapam* and the *mantapam* in front of the niche containing Dakṣinámúrti are still later structures with features of the Vijayanagar style—pillars with square and octagonal parts, square capitals, corbels with *puśpapódigai* and double flexured cornice. This temple which is of architectural interest has now been renovated by the Darbar. It has had a glorious past; inscriptions tell us that it was served by a large body of Sivabrahmanas belonging to 30 vaṭṭams, that a distinguished Hoysala general and conqueror, Siṅgaṇṇa Daṇḍanàyaka, installed an image of a goddess, and that a brother-in-law of a Pàṇḍya king gave large gifts to the principal deity, Nataràja \* and the Goddess.

To the west of this temple, there was a Viṣṇu temple of which there are now no traces except idols of Viṣṇu and his two consorts Déví and Bhú Déví Śrībelonging probably to the 16th century, now set up on a rubble pedestal.

On the northern bank of the tank, *Palliyúraṇi* †, at a short distance to the south-west of the Śiva temple, is a mound in which were discovered very recently two images, one of Mahàvíra under the *tricchatra* or triple umbrella with *Yakṣa* whisk-bearers, and the other of a *Yakṣi* and five lion pillars. The inscription under the image of the *Yakṣi* has the name of its maker, Jayankonda Còla, a *Muvéndavélán* or administrator of Kulamaṅgalanàdu. Since *Jayankonda Còla* is a surname of Ràja Ràja I, and it is known that the *muvéndavélár* bore the names of their royal masters, we may conclude that the Jain temple to which these finds belong stood in the time of Ràja Ràja I. The lion pillars are similar to those found in the *Rathas* of

\* Mentioned as *An(an)dakūttar* or *Kuttádumdévar*.

† *Palliyúraṇi* is an úraṇi attached to a *palli* or Jain temple or monastery.

Mahàbalipuram and are of the Pallava style\*. The lions which are *sejant* or sitting up are elegantly carved with gaping mouths and hair spread about in ringlets and carry a shaft on their heads. It is probable that parts of this temple were utilised in the construction of the Sòkkanàcchiamman temple at Puttàmbúr. Three other lion pillars of this temple are now to be found supporting the *maṇṭapams* of the subshrines of the Śiva temple at Tennaṅguḍi not far from here, and a *tiruvácci* stone with *makhara* heads and the figure of a seated lion is built into the lintel of the *mahámaṇṭapam* of the latter temple. These ruins, and those found a few furlongs to the south noticed under Puttàmbúr, show that Sembàṭṭúr and Puttàmbúr were once an important Jaina centre. The Aiyanàr here is called Alagikàtta Aiyanàr.

This village produces good betel leaves, and the cultivation of plantains and tobacco for which the place has been famous is now being extended.

**Semmattividuti†.**—(*Semmatīviduti*; *Firka-Váráppúr*; *Distance 12 miles*; *Population 1381*) contains traces of early occupation by Kurumbars and Kàràla Vellàlars. To the north-west of the village are traces of an old fort near which are altars to Kóṭṭai Muníśvarar, and Vallavaṭṭamman, so named because she is believed to have come here from Vallam in the Tanjore District. To the east of the remains of the fort are two mounds, one containing traces of the plinth of a Śiva temple, a *lingam*, a *nandi* and the image of an *Amman*, and the other an image of Viṣṇu in a laterite *maṇṭapam*. There must have been another Śiva temple at Púṇḍi, a neighbouring hamlet, but all that remain of it now are a *lingam* and a *nandi* near the Aiyanàr temple. The village contains good springs.

**Sendakudi.**—(*Séndákkudi*; *Firka-Malaiyír*; *Distance 21½ miles*; *Population 718*) There are temples here to Màriamman and Ponniamman.

\* This style of Pallava lion pillars continued late into the Còla period.

† *Semmatī* is the name of an endogamous sept of Kallars.

**Sengamedu**.—(*Sengamédu*; *Firka-Karambakkudi*; *Distance 32½ miles*; *Population 1,054*) was an important centre of earth-salt manufacture before it was suppressed in the State.

**Sottuppalai**.—(*Sóttuppálai*; *Firka—Váráppír*; *Distance 17 miles*; *Population 466*). The village contains an inscription which records a meeting of the representatives of the assemblies of four *Valanádus*, of the authorities of the temples of Śríraṅgam and Tiruvànaikóvil and of the towns of Tanjore, Vallam, Kílaiyúr and Mélaiyúr, of some castes and communities and craft-guilds and of learned and holy men, who prayed to God Kailàsanàtha in the temple here for the protection of their lives and property, and agreed to pay the God an annual sum in cash and to offer a ring for every marriage celebrated.

It is a pity that the data furnished in the inscription do not help us to date it, nor is it possible to find out what great danger occasioned this meeting.

It was between Sóttuppálai and Ádanakkóṭṭai that Hyder's march into the State was stemmed in 1781 by the Pudukkóṭṭai army. (See under Ádanakkóṭṭai).

**Tirugokarnam**.—See under Pudukkóṭṭai.

**Tirukkattalai**.—(*Tirukkattalai*; *Firka-Vallánad*; *Vattam-Tiruvarangúlam*; *Distance 4 miles*; *Population 941*) is the corrupt form of *Tirukarralí* (the ‘sacred stone temple’). The village is mentioned in inscriptions as *Karkuricci*. The god of the temple, now called *Sundaréśvara*, is referred to in early inscriptions as *Karkuricci Karralipperumánađigal* or the ‘Lord of the stone temple of Karkuricci’ and in a later one (A. D. 1462) as *Tirukkattalai Ísvaramudaiyár*.

The temple which is a good specimen of early Còla architecture of the second half of the 9th century is of special interest.





The *garbhagṛham* and *ardhamanṭapam* are among the earliest structures \* in the State. The former is built of stone from basement to finial, and has a square *vimāna*. Below the *stūpi* and *simhalalatams* and in the tier below are two rows of niches, one above the other; those on the south contain seated figures of Dakṣināmūrti and of Bhikṣatānamūrti, those on the west figures of Varāha and Viṣṇu and those on the north two figures of Brahma. The corbels are fluted, and over them is a line of rampant *yalis*. The niche in the southern wall contains an idol of Vīṇādhara Dakṣināmūrti, a rare and interesting specimen, that in the western wall a figure of Liṅgodbhava and that on the northern wall a figure of Brahma. The *Dvārapālakas* have only two arms. The Amman shrine belongs to the late Cōla period. Round the central shrine are seven sub-shrines dedicated to Sūrya, the Saptamatrka, Gaṇeśa, Subrahmaṇya, Jyēṣṭhā, Candra and Candikēśvara—a feature peculiar to early Cōla temples. The assembly of Kaṛkuričci is mentioned in two inscriptions. Inscriptions of the fifteenth century dated in the reigns of Vijayanagar emperors show that the village was under the immediate rule of the Pallavarāyar of Vaittūr—Peruṅgalur. Śrīraṅgan Pallavarāyar and Vilitturaṅgum Pallavarāyar are among the donors to the temple. Kaṛkuričci was then an important *padaipparru* or military station.

There is a temple dedicated to Sundara Mahākāli, the local village goddess.

Near Tirukkattalai are extensive pre-historic burials, mostly cairns with urns buried below. The stone circles marking the burials are all of laterite boulders. Urns the tops of which are found exposed show ornamentation below the rim.

The village supplies large quantities of vegetables to the town market.

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\* The Rājakēśarivarman mentioned in the earliest inscription in the temple has been convincingly identified as Aditya I (871—907 A. D.). See Mr. K. Venkata Rengam Raju's article in J. O. R.

**Tirumananjeri.**—(*Tirumanañjéri*; *Firka-Malaiyúr*; *Distance 24 miles*; *Population 556*) contains a celebrated temple to Śiva. It is believed that within hearing distance of the conch that is blown in the temple the bite of venomous snakes is innocuous, and that an immersion in the sacred tank opposite will cure snake-bite. It is also believed that water oozes from the ears of the image of the sacred bull perennially; and that music is heard at midnight inside the temple, made by celestial worshippers who visit it nightly.

The earliest inscription in the *garbhagṛham* of this temple belongs to the reign of Kulóttunga III and is dated in A. D. 1198. From this fact and the architectural features of the temple, we may assign it to the second half of the 12th century. An inscription dated in the reign of the Hoysala Sri Rāmanātha (1254-98) records gifts to this temple by Araiyars of Ettukudi in the neighbouring village of Neivéli (Tanjore District). Mention is made in another inscription of Śivabhakta Śékharamaṅgalam, and it is not quite clear whether the *maṅgalam* or Brahmin village was part of Tirumanañjéri or was situated in the neighbourhood. Two persons claim credit for having built the Amman shrine. They are Sokkanātha Daṇḍanāyaka, brother of Siṅgaṇna Daṇḍanāyaka,\* the great Hoysala general, and Séma Pillaiyar. They were contemporaries and must have jointly built the shrine in the middle of the 13th century.

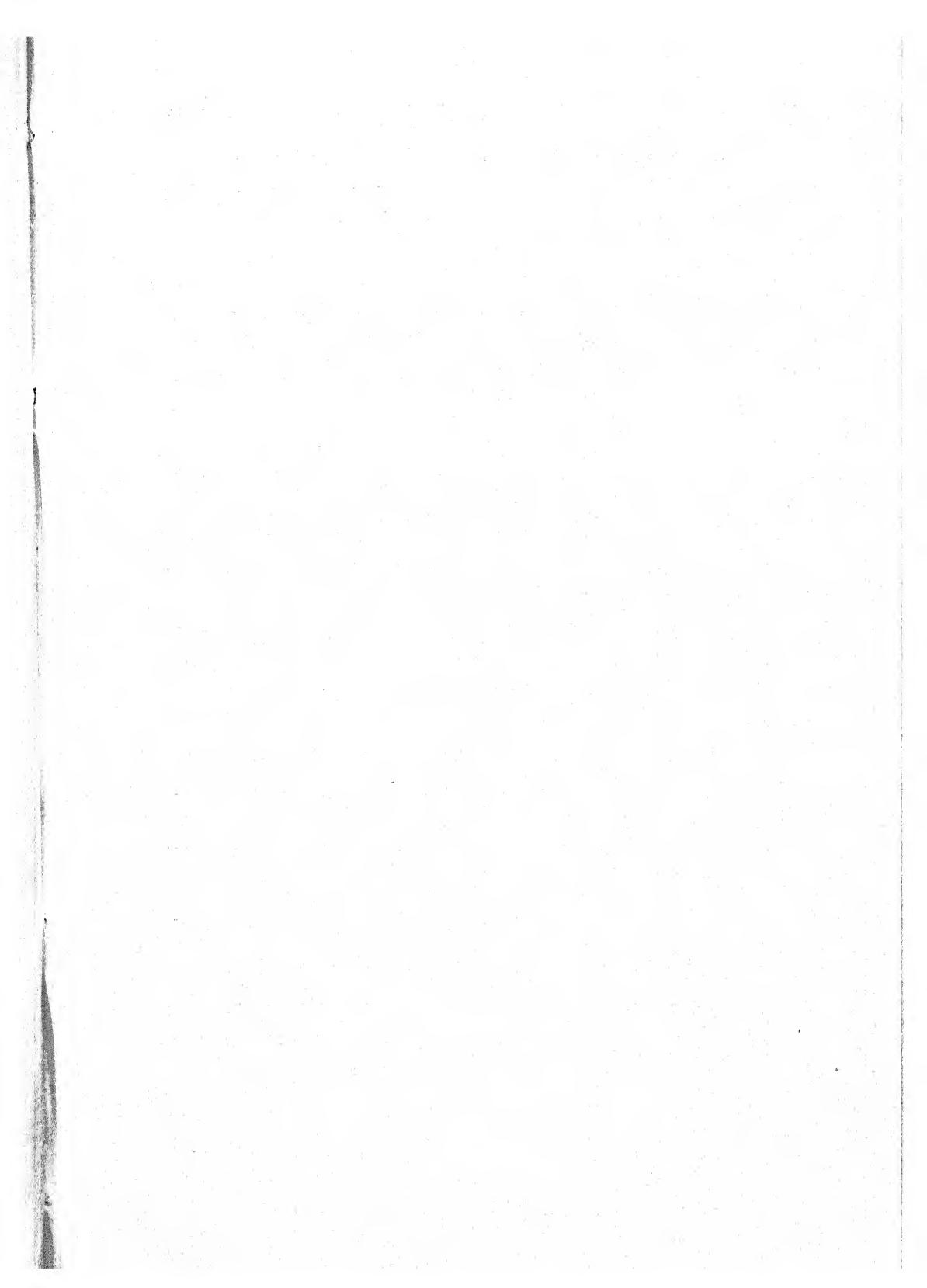
The Kallars of this village belong to the Vírakkudi Nàdu.

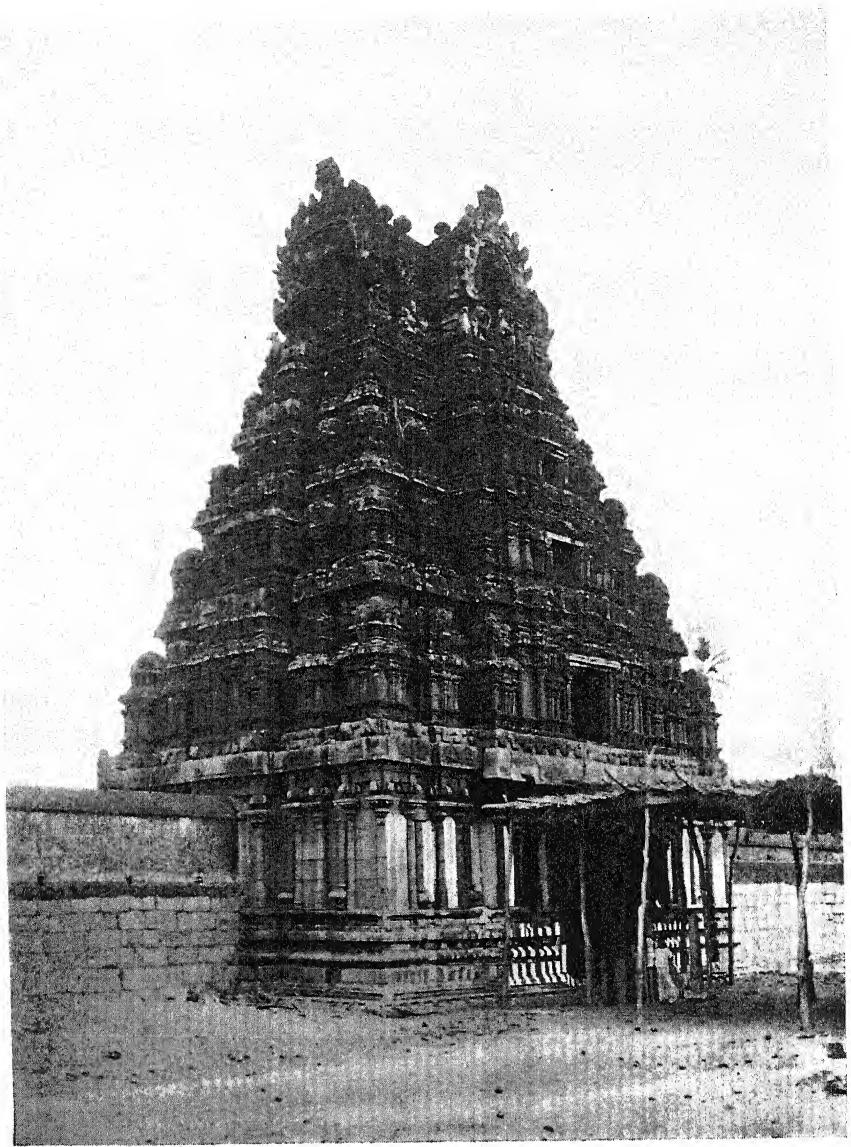
**Tiruvappur.**—See under Pudukkóttai.

**Tiruvarangulam.**—(*Tiruvaraṅgulam*; *Firka—Vallanád*; *Distance 5 miles*; *Population 678*) which lies on the Ālaṅgudi Road is noted for its fine ancient temple to Haratírthésvara.

This village is situated on the edge of a jungle. The Ambuliyyār takes its rise in the neighbouring Māñjamviḍuti tank reservoir. The place is rich in ochre—white, yellow, pink, violet

\* P. S. I. 1056 and 1057. See pages 619-21 and 639.





and blue,—of which a good outcrop occurs on the bunds of one of the temple tanks called Brahmakundam. According to an inscription in the temple, probably of the 18th century, iron-ore was mined and smelted here about 700 years ago, for which privilege the workers paid a fee of 600 *kásu* per year to the Vallanad Araiyers. According to the *Statistical Account of Pudukkottai* (1813) the village once contained a fort with four bastions which had fallen into ruins by 1590 A. D. According to *Pharaoh's Gazetteer of Southern India* there was about the year 1855 a 'large substantial choultry' and a 'large street'. It was a rain-gauge station for some years. There is a Branch Post office here.

The temple of Śrī Haratírhéśvara and Śrī Bṛhadambā is held in high veneration by devotees far and near. The *garbhagṛham* of Śrī Haratírhéśvara may be assigned to the beginning of the late Cōla epoch. The pilasters over the plinth have simple *idals* without petals, the *palagais* are large, the corbels are tenon-shaped and bevelled. On top of each *palagai* are two *yális* standing on their hind legs as if supporting the architrave above. Above the pilasters is a line of *bhūtagaṇa* supporting a convex moulded cornice. The *kúdus* are formed of foliage scrolls with figures of human heads within. There are niches in the walls, that on the south has a finely carved figure of Vīṇādhara-Dakṣināmúrti, that on the west one of Liṅgódbhava and that on the north one of Brahma. The niches are surmounted by *makaratóranyas*. The *ardhamanṭapam* and *mahámanṭapam* are of the same style. The earliest inscription in the central shrine is dated in the 40th year of Kulóttunga Cōla III, corresponding to A. D. 1218–19. The *Sthalapuráṇam* says that *Kalmáṣapáda* meaning *Karikála* built this temple. *Karikála* is one of the titles assumed by Rāja Rāja II (C. 1146–63) and Kulóttunga III (C. 1178–1216). The temple may have been built either in the reign of Rāja Rāja II or early in the reign of Kulóttunga III,—the reign of Rāja Rāja II is the more probable judging from the architectural features. The *garbhagṛham* and

the two *maṇṭapams* in front are surrounded by a hundred-pillared *maṇṭapam*, the construction of which the *Statistical Account of Pudukkóttai* attributes to Gópuliṅgam, a Còla minister (?). Along the walls of the southern cloister are the figures of the 63 Śaiva saints. In this *maṇṭapam* are sub-shrines of Gaṇéśa, Lakṣmí, Subrahmanya, Bhairava, etc. In the front part of this *maṇṭapam* are the processional images which are fine specimens of late Còla or early Pàṇḍyan bronzes. From this *maṇṭapam* one passes out through the second *gópuram* erected by a Gàṅgaiyaràya chief. It is in the Pàṇḍya style with polygonal pilasters, *idals* with petals spread out, thin *palagais* and corbels with *puśpapódigai*. Between the second *gópuram* and the first or main *gópuram* is a long corridor with massive monolithic pillars (*aniyottikál*) with carved lions on top supporting the roof. The pillars are elaborately sculptured with figures of donors—Vallanàd Chet̄tiyàrs, local chieftains, etc. One of these figures sculptured on the southern wall is that of Kaṭṭudaiyàn who is believed to have built this *aniyotti-maṇṭapam*. In the middle part of the ceiling are sculptured the signs of the zodiac. To the north of the *maṇṭapam* are the *sabhámaṇṭapam* or the ‘hall of dance’ and a separate enclosure for the Amman shrine which is much simpler than that of the God. The architectural features of the Amman shrine mark the transition from the Còla to the Pàṇḍya epoch. The *yális*, and the *bhútagana* found in the central shrine are absent here. The earliest inscription in this shrine is dated in the 39th year of Kulöttunga III (1217–18 A. D.) and says that the structure was built by Kaṇṇudayaperumàl, queen of the Niṣadaràja chief of Pirànmalai and daughter of the Niṣadaràja chief of Ponnaimaràvati. The main *gópuram* may be assigned to a late period in the Pàṇḍya epoch, and has the decorative pilaster motif. There is an inscription on the wall of this *gópuram* in Telugu mentioning that a *Kumbhabhiṣékam* was performed by Ràja Ràmachandra Tonḍaimàn Bahadúr,

There are 65 inscriptions in this temple which are of much interest. They belong to the reigns of Kulōttunga III, Séma Pillaiyàr, the emperors of the second Pàndya dynasty, Vijayanagar emperors and Nàyak chiefs, Vijayàlaya Tévars, the Tondaimàns of Arantàngi, the Pallavaràyas of Vaittúr-Peruñgalur, and the present ruling line of the State. The large and numerous benefactions recorded in them convey an idea of the affluence of the temple in the past—its rich and costly jewels, festivals, cars, *váhanams* or vehicles in which the deities were taken in procession, and lands and gardens endowed to meet the expenses of daily worship. How rich the temple was is seen in P. S. I. 607 which records that the residents of Vallanàd unable to pay arrears of taxes for nine years amounting to 11,000 *Kásu* mortgaged a jewel of the God, and with the money thus raised paid the taxes, and in return conveyed lands to the temple. There are eight inscriptions which tell of agreements reached in the temple by rival parties and compacts entered into by them not to engage in fighting in future. One of them (P. S. I. 737) records a covenant entered into by the Vellàla tenants of Vallanàd to offer free service to the temple to secure relief from the effects of evil planets, and another (P. S. I. 898), an assignment of *pádikával* rights by the residents of the three villages of Irumbàli, Marudàntanilai and Vadainayilàppúr to the temple of Tiruvaraṅgulamudaiyanàyanàr to protect them against possible oppression by the residents of Vallanàd. An inscription dated A. D. 1218–19 says that the local assembly met within the temple. It has continued to meet there in the succeeding centuries, and the caste ‘Panchayats’ of the Kallars and of the Chettiýàrs of Vallanàd continue to meet in the temple. A sixteenth century inscription (P. S. I. 746) refers to a Saiva *matham* situated in the south street then called *Vallanádánperunteru*. In the southern cloister of the hundred-pillared *mantapam* there is a slab with the figures of a warrior on horse-back and his attendants bearing an inscription which can be translated as—

Hail ! Prosperity ! Vijaya Rāya Mīndar, also called Kāndiyadévar of Rājéndram, the servant of Víra-Pratāpan.\*

The idol of Gañéśa in the western entrance to the temple is believed to lie directly in the path taken by Porpanai-köt̄tai-muni.†

The following account of the legendary origin of the temple is taken from an old Tamil prose manuscript.

A Rishi who was doing penance in the forests near Tiruvaraṅgulam happened one day to restore to a hunter his wife whom he had lost in the woods. Out of gratitude, the hunter brought him every day some tubers and fruit to eat. The hunter was in his turn amply rewarded for his service, for a palmyra tree sprang up miraculously in the jungle, and dropped a fruit of pure gold every day at the hunter's feet as he brought food to the hermit. But unaware of the value of the fruit he sold them all to a Chet̄tiyār of Valnād for some rice, salt, chillies, and tobacco. A dozen years passed, and the Chet̄tiyār had amassed thousands of these gold fruits.

At this time the Cōla King who held sway over these parts had built a fort near Tiruvaraṅgulam. The hunter finally discovering his stupidity one day demanded additional payment for his fruit from the Chet̄tiyār, and when this was refused he appealed to the King who made inquiries. The King examined the miraculous fruits and found them to be of pure gold. They then sought for the hermitage of the sage, but both he and the palmyra tree had vanished, and in their place stood a *lingam*. It also happened that a shepherd who carried milk for the King's use from Kaḍayakkudi stumbled every day at this

\* It is not possible to identify this warrior or the ruler whose servant he proclaims himself to be. *Víra-Pratāpa* is one of the titles assumed by the Vijayanagar chiefs of Penukonda; the title being such a common one, it is quite possible that some Náyak or Tamil chiefs also assumed it.

† This Muṇīśvara whose shrine is at Porpanai-köt̄tai is regarded as the guardian of the Tiruvaraṅgulam temple and the pristine tutelary deity of Pudukköt̄tai town and palace.

hallowed spot and broke his milk pot over the *lingam*, thus unintentionally performing the daily ablution of the God with cow's milk. When the shepherd one day examined the spot with pick-axe and spade, he inadvertently cut the top of the *lingam*—and the cut may be seen to this day—and was horrified to see blood issuing from the cut. The King decided that a temple must be built to the God, and he was pleased to find that the Chettiyār of the golden fruit was himself willing to build one at his own expense in six months. After completing the temple in this manner and providing it with a car and some jewels, 3,000 of the gold fruits were still left and they were locked up in the temple cellars.

According to this authority, the idol of this temple was once attacked when taken round in procession, by Maravars, and honours were bestowed on those who defeated the impious marauders. The same authority also accounts for the present connection of Paraiyas with the temple. It appears that the temple car once stuck fast, and the axle-tree broke as often as an attempt was made to move it. Thereupon the God appeared in a vision and apprised the devotees that the car could not be moved unless a Paraiya broke a cocoanut and touched the car ropes.

The account in the *sthalaapurāṇam* varies in some details. According to it Kalmāṣapāda (Karikāla) Cōla was divinely directed to repair to this place in order that he might be blessed with a son for whom he had prayed. In the course of his exploration of the country he discovered the miraculous *lingam* under a golden palmyra tree with the help of the shepherd of the story. The Chettiyār who was in possession of the golden fruits was a native of Kalaśapuram, and was forced by the king to disgorge his plunder; and with that gold the king himself built the temple. In this account the palmyra tree has also a legend of its own. Śiva's umbrella-bearer was condemned for neglect of duty to a mundane life. He was directed to this spot on earth, as it had

become consecrated by the Haratírtham tank into which once had fallen a few drops of Ganges water shed from Siva's locks. He was also doomed to live four lives on earth, one as a margosa tree in the first yuga or age, one as Kàttàtti (*Bauhinia tomentosa*) in the second yuga, one as a gold palmyra in the third yuga, and one as a stone *māntapam* in the present age. The *māntapam* now built over the idol in the temple is believed to be this déva. Whatever else this Puranic story may be taken to mean, it seems to point to an original connection of the temple with the men of the Idayar (Shepherd) and Chéttiyàr castes ; and this inference is strengthened by the fact that at present, in the annual festivals, the Idaiyars are called the bridegroom's (the God's) family, and the Chéttiyàrs the bride's (the Goddess's) family. The latter appellation is further explained by a story of a Chéttiyàr girl \* who mysteriously disappeared as she was worshipping in the temple one day whereupon the voice of God was heard to say that He had taken her as His consort.

There are seven sacred tanks in this village ; the most sacred is the *Haratírtham* within the temple. On the bank of the *Brahmatírtham* tank is a temple dedicated to Hanumàn.

To the north is a small temple containing a male and a female figure. The story is that a Paraiya disquising himself as a Sudra was appointed Peishkàr or manager of the temple, that being detected he was killed, that a concubine of his, of the dancing-girls' caste, out of grief at his death committed suicide, and that both were deified after death. They are now worshipped as Pattavans by the Melakàrs (pipers) of the village. There is also an Aiyanàr temple in this village.

**Tiruvidaiyapatti.**—(*Tiruvidaiyápatti* ; *Firka*—*Vallanád* ; *Vattam*—*Vándákóttai* ; *Distance 8 miles*) ;—now a hamlet of Vándákóttai village, is called in inscriptions *Tiruvidaineri* or *Peruntiruvarattinallúr*. It is one of the holy spots on the

\* The legend is that the Goddess of the temple had become incarnate as a daughter of a Chéttiyár of the Dhanapálar sept of the Vallanád Chéttiyárs. See under Púvaraśakuḍi.

banks of the Vellàr, and its sanctity is so great that it is believed that it will secure merit to the soul of dead persons if their bones and ashes are cast into the river here after cremation. A bath in the river in front of the temple is considered to be as efficacious as a bath in the Ganges.

The temple dedicated to Śrī Múlanātha or Tiruvidaineri \* Udaiyār and Śrī Tripurasundarī is of the Pāṇḍya style of the 13th–14th centuries. Above the plinth is a *vyálavari* with projecting *makara* heads. The pilasters are polygonal with *nágapadams* at the top of the cubical base. The *idal* has petals, the *palagai* is square and the corbels are of the *puspapodigai* type. The cornice is a convex moulding with *kudus* formed by scrolls and having circular centres. The niches are surmounted by *pañcarams* with wagon-shaped tops. The *máhámaṇṭapam*, however, belongs to an earlier epoch, and has features of the Cóla style with four-sided pilasters, *idal* of a simple type without petals, thick *palagai* and tenon-shaped corbels. The earliest inscription in the temple is dated 1232 A. D. in the reign of Māravarman Sundara Pāṇḍya I. Another inscription says that Séma Pillaiyār had the principal deities consecrated, and instituted worship in his name. It is quite probable that the inner shrine was rebuilt by Séma Pillaiyār in the latter half of the 13th century.

The village is very fertile.

**Tittanviduthi.**—(*Tittánviduti*; *Firka-Karambakkudi*; *Distance 26 miles*; *Population 580*). A weekly market is held here every Sunday.

**Vadakadu.**—(*Vadakádu*; *Firka-Alangudi*; *Distance 18½ miles*; *Population 2,807*) is noted for its jack and mango topes. A weekly market is held every Saturday. Tomato is now grown here largely.

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\* The Tamil word *Vidai* means a *bull*. It is believed that the outline of a bull may be traced on the rough face of the *lingam* which accounts for the name. There may have been a local tradition to explain this, but it is now forgotten.

**Vadavalam.**—(*Vaṭavālam*; *Firka*—*Váráppúr*; *Distance 6 miles*; *Population 2,726*). This village is mentioned in early grants. Its name means the ‘northern Banyan tree’. It contains a temple to Aiyanàr called Kaliyuga Meiyar or the ‘true God of the present dark age’, and his consorts Puskalà and Púrnà. Opposite to the temple is a stone image of an elephant six feet long and five feet high said to be the gift of the Idayars of Tiruvappúr. The attendant gods Mànpuṇḍi, Karuppar and Chinna Karuppar are also worshipped here. In 1783 a chatram was built near here at a place called Icchiyadi on the Tanjore Road by Muttalagammál, one of the Ranis of Ràya Raghunàtha Tonḍaimàn or Śivà�andapuram Durai. Here *conjee* or gruel was formerly distributed to Non-Brahmins, and Brahmins were regularly fed on every Dvàdasi (twelfth lunar) day.

**Vagavasal.**—(*Vágavásal*; *Firka*—*Pudukkóttai*; *Distance 4 miles*; *Population 904*). This village is one of the seats of the Kulamàṅgalya nàṭtu kallars. At Kédayapaṭti near by, there are temples to Ángàlamman and Karuppar. In Edayàpaṭti tobacco is cultivated. New varieties of plantain have been introduced here.

**Valavanpatti.\***—(*Valavanpatti*; *Firka*—*Varáppúr*; *Vattam Sóttuppálai*; *Distance 18½ miles*; *Population 777*) is situated near the frontier toll-gate on Road No. 3 (Pudukkóttai-Tanjore Road). An image of a Jain Tírthaṅkara was discovered recently in this village. The Tírthaṅkara is seated in the *dhyána* pose under a triple umbrella with an attendant deity on either side. The whole group is surmounted by scroll work. The *láñcanam* is quite defaced, and it is not possible to identify the Tírthaṅkara.

The village is one of the homes of the Kallars of Sóttuppálai Nàdu.

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\* *Valavan* is a designation of Còla Kings.

**Vallattirakottai.**—(*Vallattirákóṭṭai*; *Firka-Vallanád*, *Distance 7 miles*; *Population 925*). There is a temple here dedicated to the five Pàñdavas and their consort Draupadi. An annual festival lasting 18 days is celebrated in their honour in Chitrai (April–May), during which the Mahàbhàrata is read aloud to the devotees. On the closing day the priest walks through fire carrying on his head the *Karaham* or pot of consecrated water, accompanied by others who have taken a vow to walk through fire.

The village has been chosen as one of the centres for Rural Reconstruction work. It has a co-operative society, a Village Panchayat, a seed farm that supplies improved varieties of paddy, and a poultry farm. Economic sowing and planting of paddy have been successfully demonstrated here.

Near this place is Pakkirittaikkàl, a *sarvamányam* village granted to a Mussalman. The story is that a fakir who had a *Śaligráma* (ammonite regarded as a symbol of Viṣṇu) representing Gópàla was chased by a herd of cattle and had to drop the *Śaligráma* at Vallattirakóṭṭai and take refuge at Pakkirittaikkàl.

**Vandakottai.**—(*Váṇḍákóṭṭai*; *Firka-Vallanád*; *Distance 6 miles*; *Population 299*)—the corrupted form of *Váṇádiráyankóṭṭai* or the fort of Vànadiràya (Bàṇa), was once the headquarters of Vànadiràya chiefs, and later of the Amin of Valnàd. The Vàndákóṭṭai Cheṭtiyàrs were a class known as *Gadiyakkára Cheṭtiyárs* from *gadiyam*, a herd of pack-bullocks, which they used to carry articles required for the palace at Pudukkóṭṭai. Plantain cultivation has now been successfully introduced in this village. Earth salt was manufactured here until 1888.

**Varappur.**—(*Váráppír*; *Distance 15 miles*; *Population 744*).—Head-quarters of the firka and vaṭṭam of the same name. Váràppír was the headquarters of a Zamindari of that name owned by a line of Vaiṣṇava Brahmins towards the close of the 17th century. The Zamin was originally presented to Jagannàtha Ayyaṅgàr, the founder of the line, by the Raja of Tanjore. Vijaya

Raghunātha Rāya Tonḍaimāṇ annexed it about 1735 A. D. The credit for having slain the last Vārāppur Zamindar is given to Kākā Tiruinan, a Paraiya by caste, who when asked what reward he would have, is said to have replied that a foot-measure that he chose should be used in measuring lands to be given as *inám*. He gave a foot-measure much longer than any then in use, and thus became the means of providing large *ináms* to others. This was for a long time a recognised linear measure in the State.

According to the *Statistical Account of Pudukkóttai* there was built here about 1660 A. D., a rectangular fort with bastions, but it was demolished early in the 18th century. There are now substantial remains of one of its bastions at the eastern end of the Vārāppūr Periyakuṭam, and of another about 400 feet away to the north of the temple, and traces of the foundations of a third between the two.

The place has a Śiva temple. The central shrine of Agastīśvara, the name of Śiva in this temple, must have been first built in the early 11th century. The earliest inscription in it (1026 A. D.) belongs to the reign of Rājendra Cōla I. It was renovated probably during the 13th century in the reign of an unidentified Sundara Pāṇḍya. The walls of the *garbhagṛham* have polygonal pilasters surmounted by *tadi* and *kumbham*, *padmam* with petals spread out, four cornered *palagai* etc. There are figure-niches not only in the walls of the *garbhagṛham* but also in those of the *ardhamāṇṭapam*. Above the niches are *pañcarams* with wagon-shaped roofs. The corbels are plain with brackets chamfered at the ends. Below the cornice runs a beaded moulding with lotus designs in the angles. The front *māṇṭapams* are evidently later additions. Along the *tirumadil* are four sub-shrines for Ganēśa, Subrahmanyā, Bhairava and Sūrya.

The Māriyamman temple here is worshipped all over the Vārāppūr Nādu.

Kankar which is used in making lime occurs here. Until 1888, earth-salt was manufactured here. The forests round about here are game preserves. New strains of paddy are being experimented with here. There are casuarina plantations near the village.

Vàràppúr is the principal home of the Vàràppúr Nàttu Kallars.

The *Statistical Account of Pudukkóttai* mentions a *Chatram* built at Àyipatì near here by Nallakàttayi in which Brahmins were fed on *dvádasi* (twelfth day in the lunar fortnight) days.

**Venkatakulam.**—(*Venkaṭakulam*; *Distance 11 miles; Population 1225*) is occupied by Nattambàdis. It is the headquarters of a Parish belonging to the Portuguese (Padroado) diocese of San Thomé de Mailapur and has a chapel called the church of 'Notre Dame de Rosario' (Our Lady of the Rosary).

**Vennavalkudi.**—(*Vennávalkuḍi*; *Firka—Alangudi; Distance 13 miles; Population 2096*)—an ancient place that was surrounded by jungle in the days of the Kàràla Vellàlars. This village is inhabited by Vellàn Chettiyars and Pàlaiyur nàttu Kallars. An area which was scrub jungle has recently been cleared and converted into a cashew plantation. Casuarina is cultivated in dry lands.

**Vijayaraghunathapuram.**—(*Vijayaraghunáthapuram; Firka—Vallanáḍ; Vattam Pívaraśakudi*; *Distance 5 miles; Population 225*)—a *sarvamánya agraháram*. In 1826 Ràja Raghunàtha Tonḍaimàṇ originally built this *agraháram* of twenty houses all of the same plan and of the same size, for the use of deserving Brahmins to whom he also gave lands. The houses were furnished with utensils and one year's supply of all household requisites. This *agraháram*, was named *Vijaya Raghunáthapuram* to perpetuate the name of his beloved brother and predecessor.

### KOLATTUR TALUK

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Kolattúr is the most northerly taluk. In shape it is like an inverted cone with the apex at some distance from Pudukkóttai town, and with its western side indented where the Iluppúr area projects from the British territory and cuts a large slice out of the taluk. Along its south-western boundary flows the Vellár dividing it from the Tirumayam taluk. Kolattúr taluk contains numerous rocky hills and hillocks, continuous and isolated, running more or less in a line from Kolattúr south-south-westwards towards the Iluppúr road. Of these the Nàrttámálaí range is the most conspicuous; within a few miles of it is Sittannavásal; while away to the south-west, north-west, and north-east respectively lie the hills of Kudumiýámálaí, Virálímálaí and Kunnánđárkóvil. The rocks are of the usual gneissic variety, providing good building material. Near Malampaṭti occurs a deposit of magnetic iron-ore, first noticed by Dr. Bruce Foote, and subsequently prospected by Mr. Alexander Priinrose. Near the Sittannavásal hill are found garnets, jasper and rock-crystal. Fuller's earth used for making bangle-glass, and dhobie's earth are found at Vaittúr and Ràśipuram.

There are very few rivers in the taluk: the most important is the Agñánavimóchani which rises in the taluk, and the Kóraiyár which is the surplus of the Tennambádi tank near Virálímálaí.

There are game preserves at Pulvayal and Nàrttámálaí. The soil is for the most part infertile. In parts of the taluk a saline soil known as *Kalar* occurs which is ill-suited to cultivation, and a patch of laterite soil occurs at Nallúr. There is double-crop cultivation under the Nírpálaní tank. The best dry lands lie round Virálímálaí. The agricultural prosperity of the taluk is low owing partly to the mediocrity of the soil, and partly

to the comparatively small number of large tanks; there are only three tanks having an ayacut or irrigated area of over 500 acres each,—Annavàsal Periyakulam, Perumànàdu Periyakulam and Vayalògam Periyakulam. The agricultural department have succeeded in introducing A. E. B. 65 and 178, G. E. B. 24, C. O. 3 and 6, A. D. T. 11—improved strains of paddy, E. C. 593 of ragi and A. H. 25 of ground-nut (particularly at Nàrttàmalai). Horse-gram is widely cultivated; Cambodia cotton is grown in the Viràlimalai and Nírpalanî firkas, and red-gram, ground-nut and *varagu* in the Nattambàdi villages, specially in the Kíranúr firka. Ryots are coming to recognize the advantage of growing green-manure crops and ploughing them in. The chewing varieties of sugarcane are cultivated at Satyamañgalam, Kalamàvúr, Sittannavàsal, Kammañgudi, Puliýúr and Killanúr, and in the last three places the reed variety has been introduced and has proved a paying crop. Plantains are raised at Kuđumiyàmalai, Viràlúr, Vellanúr, Satyamañgalam, Nàrttàmalai, Minnàttúr, Anđakkułam and Kalamavúr; tapioca at Annavàsal, and graft varieties of mango at Kadavanpañti and Séndamangalañ. There are casuarina and mango plantations at Vírakkudi and Vaittikóvil, and tamarind plantations at Kuđumiyàmalai and near Annavàsal.

The taluk has no industries worth mentioning. Weaving is carried on at Parambúr. A tannery has been opened at Kíranúr. The bangle industry for which Vaittúr was long famous is now practically dead.

In certain other respects also this taluk is backward. In population it stands lowest. While its area (464.82 square miles) is the largest, and it contains the largest number of villages (149) it possesses the fewest occupied houses (23,002) and has the smallest population (114,791).

In point of education, the taluk is the most backward having the fewest schools and scholars. There is no town; but some of the villages are fairly large, such as Kíranúr, the taluk

headquarters, Annavaśal, and Virālimalai. The taluk is well-served with roads.

The taluk is not devoid of objects of religious, historical and antiquarian interest. It contains Āvúr one of the oldest Chirstian Mission centres in Southern India; it has the important Muslim *dargas* of Anḍakkulam and Annavaśal; for the Hindu it abounds in places which were for centuries important centres of worship—Virālimalai sung by Aruṇagiri-nāthar, the well known author of *Tiruppugal* (hymns in praise of Subrahmaṇya), Kuḍumiyāmalai, Kunnāṇḍārkóvil, Malaiyadipatti, and Maḍattukkóvil.

There are vestiges of Jain culture at various places in the taluk; especially at Śittannavāśal, Annavaśal, Nārttāmalai and Cheṭṭipāṭti. At Śittannavāśal there is a Tamil inscription in Brahmi characters of the 3rd–2nd centuries B. C., and there and at Kuḍumiyāmalai there are Tamil inscriptions of the 8th century A. D. The rock-cut cave temples of Sittannavāśal, Kuḍumiyāmalai, Malaiyadipatti and Kunnāṇḍārkóvil, the early Cōla temples of Panaṅguḍi, Tiruppūr, Kaļiyāpaṭti and Virālūr, the Vijayālaya Cōlisvaram at Nārttāmalai and the Koḍumbālūr temples which combine features of the late Pallava and early Cōla styles, the later Cōla and Pāṇḍya structures of Maḍattukkóvil; Perumānādu and other places and the *mantapams* in the Vijayanagar and Madura styles at Kuḍumiyāmalai, Kunnāṇḍārkóvil, and elsewhere, exemplify the history of South Indian art and culture from a very early period down to comparatively modern times. A large majority of the pre-historic burial sites in the State occur in the northern and western parts of the taluk. All the more important villages where such sites occur are noticed in this section.

There are places in the taluk which were once powerful principalities and chieftainships such as Koḍumbālūr which was ruled by the Irukkuvéls, Pérāmbūr-Kattalūr ruled by chieftains under the Madura and Trichinopoly Nāyaks, Vaittūr which

was the original seat of the Pallavaràyars of Pudukkóṭṭai, and Kolattúr where a branch of the Tonḍaimàns ruled till the middle of the 18th century.

The chief places are mentioned below :—

**Alangudippatti.**—See under Tennàttiriyanaṇpaṭṭi.

**Alattur.**—(*Ālattúr*; *Firka*—*Kuḍumiyámalai*; *Vattam*—*Kadavanpaṭṭi*; *Distance 18 miles*; *Population 518*) referred to in inscriptions as *Peruñjelvi Ālattúr*, has a Śiva temple dedicated to Tiruvagastísvara. There is an inscription here dated in the 23rd year of Hoysala Víra Sóméśvara (1255 A. D.). The other inscriptions belong to the reigns of an unidentified Māravarman Kulasékhara, and Víra Pāṇḍyas. The Viṣṇu temple is dedicated to Varadarāja. There are temples to Śokkavināyagar, and the village goddesses, Níliyainman and Pidāri.

Ālattúr is one of the five villages received by Rāmasvāmi Tonḍaimàn as the dowry of his Rāṇi Muttaḷagammal, a foster daughter of Maṅgammäl, the Nayak Queen-Regent of Trichinopoly.

There is a Jain image of Mahàvíra, cut in high relief, lying in front of the Śiva temple. The Tírthaṅkara is seated on a *padmapiṭham* attended by chowrie-bearers and bearing the *mukkuḍai* or triple umbrella. There are two *yális* one on either side of the pedestal. The image has been conserved.

**Amburappatti.**—(*Amburáppaṭṭi*; *Firka*—*Nírpalani*; *Distance 24½ miles*; *Population 727*). About a furlong or two to the north-east of the village are small outcrops of dark magnetic iron ore. The pre-historic burial sites here have been conserved; one group is in S. No. 5/1a-2b, 12/1b and 12/2, and another in S. Nos. 15 and 16. There are stone circles enclosing cairns of small boulders.

**Ammachatram** :—(*Ammácatram*; *Firka-Nárttámalaī*; *Vat-ṭam*—*Nárttámalaī*; *Distance 11 miles*; *Population 1074*). Muttaḷagammäl chatram is the original name of the village,

It was formerly under Akkal Ràja, a Nàyak governor, who, judging from the existence in about the 16th century of a fort called Akkal Ràja Fort to the east of Tirugókarnam, must have exercised authority as far as the modern town of Pudukkóttai. When the Tonḍaimàns became powerful at Kolattúr, the place passed into their hands. It took its present name in 1730 when Ràmasvàmi Tonḍaimàn built a chatram here for the benefit of pilgrims to Ràmésvaram, and named it after his wife Muttalagammal. Behind the Perumàlkóvil is the burial-ground of the Rànis, and there is a statue of the Tonḍaimàn in the Kàśivisvanàtha Svàmi temple here, otherwise called Kolattúr Duraikóvil which was built by Ràmasvàmi Tonḍaimàn.

There is a lotus tank in front of the chatram, on the southern bund of which lies a heap of stones which is said to mark the spot where a cobbler woman once committed suicide owing to her being ill-treated by her husband. An adjacent rock called Sakkiliccimalai or the hill of the cobbler woman is said to have been her home. The descendants of the woman visit the spot annually and make offerings to her spirit, in which others also join in the belief that the spirit can confer favours on those who propitiate it.

The Ammàchatram copper plate grant referred to on pages 755 and 770 (Vol II. Part I) mentions that Ràmasvàmi Tonḍaimàn formed an *agraháram* here importing Brahmins who were given rent-free lands. The pre-historic burial sites in the Siruvàrakulam water-spread (S. No. 116 and 243/A-2) have been conserved.

The natural cavern and the Jain images in the hill to the west of Ammàchatram are noticed under Nàrttāmalai.

There are two springs in the village called, from the taste of their water, *pál úraṇi* or milk pond and *karkandú úraṇi* or sugar-candy pond. There are fine granite quarries in the neighbourhood. There was formerly a Munsiff's Court here.

**Andakkulam.**—(*அந்தக்குலம்; Firka-Kiranúr; Distance 13 miles; Population 2,219*) is inhabited by Muslims who are mostly money-lenders. It contains a mosque and the *darga* or tomb of a Muslim saint Syed Ahmed Auliya to whom offerings are now made by Hindus as well as Muslims. He was a native of this village, and lived for some time at the Court of the Nawab of Trichinopoly who had a high regard for his saintliness. As an illustration of his occult powers it is said that he once predicted that the death of the Nawab would take place within 40 days; as it did. An annual festival is celebrated here for 17 days, and on the last day a revolving illuminated *Sandanakkidu*, or car carrying a pot of sandal-water is dragged along the streets, and hundreds of people congregate from the neighbourhood for the occasion.

The caste panchayats of the Tenmalai Nàttru Kallars meet at Mukkàni Amman kóvil in this village.

The Sérväikàrs of this place were of much help to Ràmasvàmi Tondaimàn of Kolattúr (1713—1736) in keeping his country in order. It was also the birthplace of Sardàr Uðaiyappa Manna Vélär. His exploits and those of Ändappa Manna Vélär in the time of Ràja Vijaya Raghunàtha (1789—1807) are celebrated in local songs in the *kuravañji* metre (See *History* Vol. II—Part I, page 826).

The *Kichili samba* variety of paddy, plantains and onions are now grown here.

**Annavasal.**—(*Annavásal; or Annal Váyil or the ‘Abode of Arhat’; Firka—Nárttámalaí; Distance 10½ miles; Population 3,160*) is another thriving Muslim centre. The following description of this place is given in *Pharaoh’s Gazetteer of Southern India* (1855):—“It is a populous town in lat. 10° 28', long. 78° 45', 10 miles west of Poodoocottah.... It is situated on the declivity of a rising ground on the road to Virallimolai, has a small pagoda on the east and is chiefly inhabited by Mussalmans and Pullars. The former are people of traffic, and

the latter are labourers employed under Brahmins for the purpose of cultivating the lands. The Tahsildar of the western taluk has his cutcherry here. A weekly market is held at this place every Friday. It is well stocked with cocoanut trees which thrive remarkably, and the town towards the north and west exhibits a pleasing prospect of paddy fields".

The above description is more or less true of the place to-day except as regards the cutcherry, which no longer exists. It now contains a Sub-Registar's Office, a Dispensary, a Post Office, a Police Station, and a Secondary School. The village also has a Union Panchayat.

There are two temples, a mosque and a *darga* or tomb of one Fathahani Auliya. The mosque was built, according to local reports, in the middle of the 18th century when the Nawab of Trichinopoly, or one of his generals, halting here on his return from Madura whither he had gone to defeat Khan Sahib, found no mosque in which to worship, and ordered one to be built with materials taken from a ruined temple at Erukumaniappatti in Iluppur village, sanctioning 400 pón for its construction. It is also said that he endowed it with 500 kuśis of land to pay for lighting it.

Annavàśal and the neighbouring village of Sittannavàśal were for centuries a great centre of Jain culture. In a cocoanut tope on the west of *Pallíirani* (tank belonging to a Jain *Pallí* or monastery) are two Tírthaṅkara images. Unfortunately the head of the larger one is broken. It is a figure of Mahàvíra seated on a pedestal with his attendants, Mátanka and Siddhà-yikà. Over the scroll work surmounting the Tírthaṅkara are two flying dévas, and on either side there is a rampant lion facing the observer. The details of the smaller image which is also that of Mahàvíra are generally similar.

Annavàśal is mentioned in one of the hymns of Tirunàvuk-karaśu Nàyanàr (*Tiruttáṇḍakam* 6th *Tirumurai*) which shows

that there was an old temple to Śiva here before the 9th century A. D. In the Śrī Vriddhapurīśvara temple now standing there is an inscription of the reign of Kulōttuṅga III (dated 1215 A. D.) which records a gift by Prince Śoṅakónār, a chief under Kulōttuṅga III, who transferred his allegiance to KóPeriñjíṅga, Kulōttuṅga's enemy. Another inscription belongs to the reign of Krisṇa Raya of Vijayanagar.

Annavāśal was an early Kārāla Vellālār settlement. The Vellālārs of this place invited many families of Sembumārināḍu Maravars and settled them in the neighbourhood. This village was the scene of a sanguinary battle in the 8th century in which the Muttaraiya chief, Perumbidugu Śuvaran Māraṇ, fought successfully on behalf of the Pallavas against the Pāṇḍyās and Céras\*. Annavāśal was probably one of the places destroyed by Malik Kafur and his Khilji army on their way to Madura. (See page 632—*History*; Volume II—Part I). On 25th of March 1757, Captain Caillaud, who was sent by the Madras Government to suppress the rebellion of Mahfuz Khan, the ruler of Madura who had sought an alliance with Hyder, halted at Annavāśal, where he was joined by 1000 of the Tonḍaiman's horse and 100 Kallar warriors.

Nitrous earth for the preparation of salt-petre was formerly collected near Annavāśal. Mica is found in small pieces here.

Superior *samba* varieties of paddy, and tapioca cultivation have been introduced here.

The high tension line which supplies the Méttúr—Pykara electric current to Pudukkōṭṭai passes through Annavāśal.

There are pre-historic burial sites in S. No. 310.

**Aranippatti**.—(*Aranippatti*; *Firka*—*Kiranúr*; *Vattam*—*Vaittúr*; *Distance 11 miles*) a hamlet of Mútṭampaṭṭi, is one of the few Kurumbar settlements in the State. The original name

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\* See pages 567–8—*History* (Vol. II—Part I). The titles of Śuvaran Māraṇ are Śrī Māraṇ, Tamāraḷaya, Śatrukésari or Śatrubhyāṅkara Abhimānadhiran and Kalvarkaḷvan.

the village was Āraṇanallūr. There are pre-historic burials on the foreshore of the Pudukkulam, some of which were excavated in 1934-5.

**Ariyur.**—(*Āriyúr*; *Firka*—*Nárttámalaī*; *Vattam*—*Madiyalúr*; *Distance 7 miles*; *Population 403.*) P. S. I. 505 dated the fourth year (A. D. 1220) of Māravarman Sundara Pāṇḍya I refers to the consecration of the Goddess in the temple of āuvagastisvara of Āriyúr.

Pre-historic burials occur in S. No. 214/5.

**Avayapatti.**—(*Avayápatti*; *Firka*—*Nírpalaṇi*; *Vattam*—*nírpalaṇi*; *Distance 22 miles*). Tradition connects this hamlet with the celebrated Tamil poetess Auvaiyār who is believed to have lived here for some time.

**Avur.**—(*Āvúr*; *Firka*—*Nírpalaṇi*; *Vattam*—*Amburáppatti*; *Distance 26½ miles*) is a hamlet near Amburappatti. It is quite probable that this village, situated about 10 miles to the south of Trichinopoly, was the birthplace of Āvúrkilār, a nāgām poet.\* In the 15th to 17th centuries, it belonged to the chieftains of Pérambúr-Kattalúr, referred to in the registers of the Madura Mission as the Chieftains of Kāndelúr, a village which lay within their territory. Early in the 17th century Father Robert De Nobili had extended the jurisdiction of the Madura Mission so as to include Trichinopoly which became an important centre. Since Trichinopoly was exposed to frequent sieges, the missionary there sought a quieter place in which to carry on his activities. The 'Kāndelúr chief' granted him the village of Āvúr † which was the first place in the State to be occupied by the Jesuits. It soon became the centre of Christian propaganda not only for the State but also for

\* See *History* (Vol II-Part I, Page 529).

† Spelt *Aur* in old Mission records which explain the term as follows:—*A*=Cow, ;—and *ur*=village. The place was known as the 'village of cows' because of the large number of wild bulls and cows that came to drink water from an *ūraṇi* on the outskirts of a jungle here.

the adjoining taluks of Trichinopoly, Madura and Ramnad districts. After the extinction of the Péràmbúr-Kattalúr pàlayam, Ávúr came under the Kołattúr Tonđaimàns, and, after the annexation of Kołattúr, under the Pudukkóttai Tonđaimàns. Father T. Venantius Bouchet pulled down the original mud chapel built in the Kóvil tope, and erected a church in brick and mortar dedicated to the Blessed Virgin Mary of Assumption, locally called *Periya Náyaki* or the 'Great Mother'. The chapel soon became a place of pilgrimage. Father Constant Joseph Beschi, began his missionary life at Ávúr. In 1716 the church was destroyed by the Tonđaimàn soldiery in a moment of general panic. Father Francis Homem abandoned the original village of Ávúr, and founded in 1740 the new village about two furlongs to the south-east. In 1747 the Marathas burned the thatched roof of the temporary church in New Ávúr, and the present church was then built. The church is in the form of a cross, 242 feet in length, 38 feet in width, and 28 feet in height. The High Altar is at the intersection of the cross. Eight columns support a dome of gold and azure, 56 feet above the pavement. Catenar Periya Yàgupar (Jacob) who was in charge of Ávúr after the suppression of the Society of Jesus in 1773 built a chatram and a car. After the re-establishment of the order of the Jesuits in 1814, the Jesuit and Goanese missions disputed the possession of Ávúr. The two parties have since composed their differences, and Ávúr is now under the Jesuit mission. The parish of Ávúr has jurisdiction over 94 villages, 45 of which are within the State. Though Ávúr is now only a hamlet, the festivals of Easter and Assumption Day attract numerous Christian devotees and non-Christian sight-seers.

**Budagudi.**—(*Búdagudi*; *Firka*—*Virálimalai*; *Distance 30½ miles*; *Population 831*). There are pre-historic burials in the poramboke lands adjoining Vaiyàpurikułam.

The Viṣṇu temple here is not now used for worship. There are temples to Màriamman and Makàliamman.

**Chettipatti**.—(Śettipatti; Firka—Kunnándárkóvil; Distance 24 miles; Population 1,003.) The old name of this village was *Tiruveṇṇáyil*, which persists in the name of the irrigation tank here—*Venṇávi* (a corrupted form of Venṇāyil) *Kulam*. Excavation of the large mound called *Samanarkundu* or ‘Jain mound’ adjoining the bund of Veṇṇávikuḍam, in which traces of a temple locally known as *Óṭtaikóvil* or ‘ruined temple’ were visible, was begun in 1936. So far the plinths of a central shrine, and two smaller shrines behind it and facing each other have been exposed. The plinths have stepped approaches similar to those found in the Ceylon shrines of the period. There are clear traces of the existence of another shrine parallel to the central shrine and of two more sub-shrines in front. The site, occupying about 2 acres of land, on which these structures stand, was surrounded by a *prákáram* with a gateway on the east. The *garbhagṛham* of the central shrine measures 31' × 18', and the front *mantapam* 21' square. Fragments of the superstructures of the shrines have been unearthed, and include well-dressed blocks of stone—parts of the *vimána*s, pilasters, corbels, cornice, *vyálavari*, *ratna* and *kamala* *pithas*, finials, etc. They all belong to the early Cóla style of the 9th—10th centuries resembling similar features in the Múvarkóvil at Kodumbálúr. Two lion-pillars each measuring 5' in height, resembling pillars of the Pallava period (8th century) and two couchant lions without pillars, probably serving as *lánçanam* or distinguishing mark have been discovered. The temple may be assigned to the close of the 9th or the beginning of the 10th century. There is also epigraphical evidence in support of this conclusion. A fragmentary Tamil inscription on one side of the beaded moulding in front of the main basement begins with the words *tirumahal pōla*, the first words of the *Praśasti* of Rāja Rāja Cóla I (A. D. 985–1014). The temple seems to have had numerous images, twelve of which have been discovered so far. They include Tírthaṅkaras,—among whom Mahàvíra and Pàrsvanàtha can be easily recognised, *Yádis* and attendant *dévas*.

The images have been erected on a platform at the site itself, since such finds lose a certain amount of their interest when removed to the Museum. The whole group has now been fenced round and has been conserved.

Another inscription on the moulding of the central shrine mentions Matisagara, a Jain Ācārya of the 10th century, the guru of Dayapāla and Vādirāja.

A Tīrthaṅkara image belonging to this temple now stands a few furlongs off near the village of Kāyāmpatti. The Tīrthaṅkara is seated in the *siddhásana* pose under a triple umbrella and has an attendant on either side. There is a slab near the image, which may originally have served as a base, bearing an inscription in Tamil which records that one Jayavíra Périlamaiyān \* built part† of the *Aiññuruvapérumpalli* at Tiruveṇṇayil. It is therefore possible that the temple at Chēṭṭipatti was named after the famous corporation of merchants, the *Aiññuruvavar*—(See *History* Vol. II—Part I, Pages 675—9).

Tiruveṇṇayil, the modern Chēṭṭipatti, is referred to in the Tiruvālangadū plates (S. I. I. Vol. III—page 438), which mention Kūttanār of Venṇayil, a chief of Eriyūrnādū of Pāṇḍya Kulāsinivalanādū under Rājendra Cōla I (A. D. 1012—1044), the donor of the grant †.

A stone image of an Amman has been discovered near what is now left of the basement of a Śiva temple at Kāyāmpatti.

\* *Périlamaiyān*=one who belongs to the great Ilaiya community (Agambadis) who were cultivators and traders.

† The inscription reads *Svasti Śrī tiruveṇṇayil aiññuruvapperum-pallittiruvāttalai mādam jayavirapérilamaiyān*. If *aiññuruvaperumpallittiruvāttalaimādām* is taken as one word, as it evidently is, the inscription will mean that Jayavíra Périlamaiyān built the edifice at the entrance to the *aiññuruvapperumpalli*. If it is split up into two words, as is sometimes but erroneously done, the sense will be that Jayavíra Périlamaiyān of the Tiruvāttalaimādām built the *Aiññuruvapperumpalli*.

‡ According to this grant and an unpublished inscription discovered at Kāliyāppatti, Venṇayil (Chēṭṭipatti), Viśalūr and Kannāngudi were important towns or villages in the same nādū.

Cheṭṭipatṭi is a Kallar village.

**Chinnapanduranpatti.**—(*Śinnapáñduránpatṭi*; *Firka-Nir-palaṇi*; *Vattam*—*Latchumanpatti*; *Distance 23 miles*). Near Uppumalai, a low rock, there are the remnants of a pre-historic burial-site. The urns are in places exposed and damaged by the action of water. The circles are of laterite.

**Gudalur \*.**—(*Gúdalúr*; *Firka*—*Kuḍumiyyámálai*; *Vattam*—*Kílkkudi*; *Distance 17 miles*; *Population 259*). This village was named *Kanda Pallavaráyar Bhúpálapuram* having been granted as a *Śrótriam inám* by a certain Kanda Pallavaràyar in 1767 A. D. In it are four boundary stones set up on June 15, 1804 by the Surveyors of the Hon. East India Company to define the limits of Maruṅgàpuri and Pudukkóṭṭai.

There is a Viṣṇu temple here.

**Iluppakkudippatti.**—(*Iluppakkudippatti*; *Firka*—*Nárttámálai*; *Vattam*—*Táyinipatṭi*; *Distance 15 miles*). Near this village are the ruins of a palace and an irrigation tank called *Pallavan kuḷam*. This village was one of the outposts of the Pallavaràya territory which extended as far as Kuḍumiyyámálai.

**Irumbali.**—(*Irumbáli*; *Firka*—*Nárttámálai*; *Vattam*—*Satyamaingalam*; *Distance 9 miles*; *Population 370*) contains a ruined Śiva temple referred to in inscriptions as *Rája Rájéśvaram*. The earliest inscription here is that of the reign of Kulóttunga I (30th year=1200 A. D.) which records the building of a calingula by Prince Araśan dévan or Anapàyanàdàlvàn (later Kulóttunga II). The place was administered by *Kaṭavattaraiyars* or *Kidárettaraiyars* who called themselves *arasus* or rulers of Irumbáli (cf. P. S. I. 1082). There is a tradition that the Pallavan tank in the capital was built with stones removed from the temple here.

**Kadavampatti.**—(*Kadavanpatti* or *Kaitavanpatti* †; *Firka-Kuḍumiyyámálai*; *Distance 17½ miles*; *Population 528*)—called

\* Also spelt *Kúdalúr*.

† *Kaitavan* = Pándya.

in inscriptions *Kaitavankaitavan* or *Śrī Alagiyamanavāla Caturvédimaṅgalam*, contains a ruined Viṣṇu temple which was called *Tirumélkóvil* or *Rájamahéndravinnagaram*, probably after Rājamahéndra, a Cōla crown prince (C. 1060—3 A. D.) who died before ascending the throne. The village was called *Alagiyamanavāla caturvédimaṅgalam* after the processional image called Alagiyamanavala in the temple of Śríraṅgam, to which Rājamahéndra had made rich endowments. A Pāṇḍya inscription of the reign of an unidentified Kulasékhara mentions the *Sabhā* or assembly of this *maṅgalam* or Brahmin village.

**Kalakudipatti.**—(*Kaṭakkudippatti*; *Firka*—*Kunnánḍár-kóvil*; *Vattam*—*Killukóṭṭai*; *Distance 21 miles*). The prehistoric cemeteries near this village contain stone cists within laterite circles, 18 to 23 feet in diameter. Some of these were excavated in 1937—8. (See *History*—Vol. II, Part I, pages 523—4 for a description of the cists and the finds in them.)

**Kalamavur.**—(*Kalamávūr*; *Firka*—*Nírpajani*; *Distance 17 miles*; *Population 1,738*) lies near the Pudukkóṭṭai-Trichinopoly road. Rāmasvāmi Tonḍaimān of Kolattúr built a chatram here in 1728 for the use of Brahmin pilgrims to Rāmés-varam, and set apart the revenue of Pallattuppatti for its maintenance. It is said that travellers were fed here till fasli 1305, when the opening of a choultry at Māttúr rendered it superfluous.

There is a temple to Ayyanār here with a male and a female figure standing by the idol. These figures are supposed to represent two Rājus of Ramnad, Māvalingam and his wife, who halted here on their way to Śríraṅgam on a pilgrimage. There is a story that the woman was torn to pieces by the Ayyanār, and that the man out of grief committed suicide. They are now deified. It is the local custom to give them precedence over the Ayyanār in worship. There is also a Viṣṇu temple here.

A road branching from the Pudukkóṭṭai-Trichinopoly road connects this village with Virālimalai.

The cultivation of tomato and varieties of citrus has been introduced here.

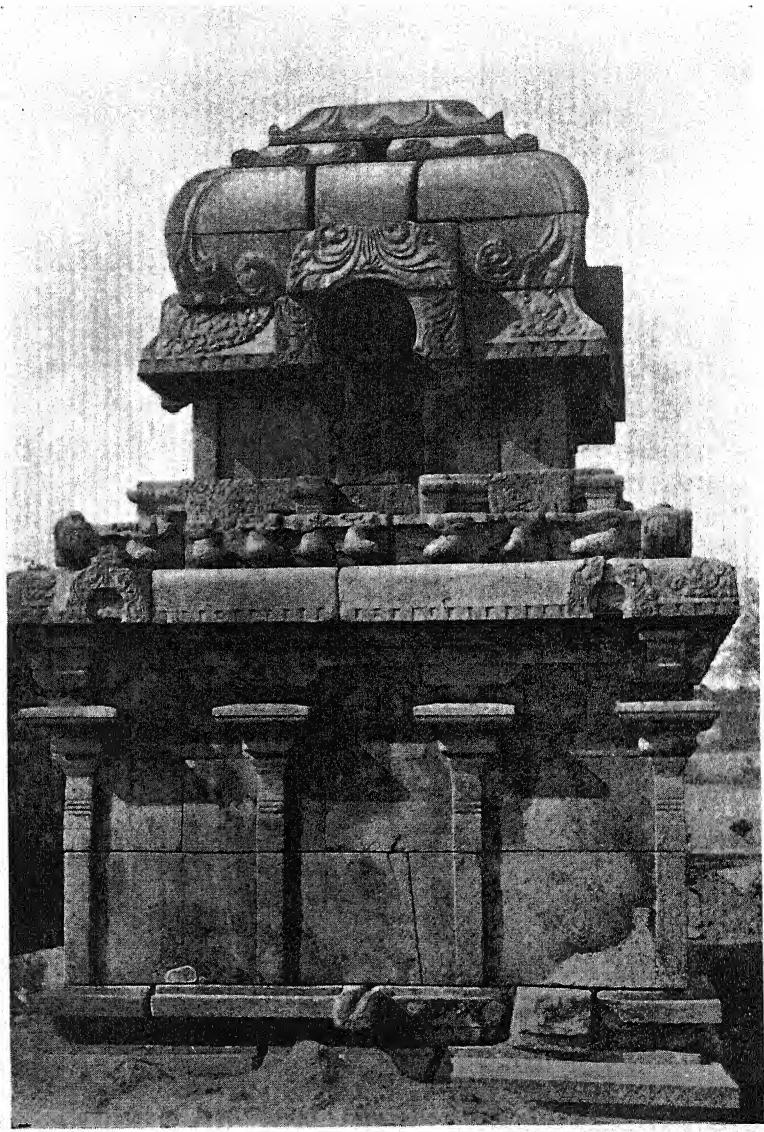
**Kaliyapatti**.—(*Kaliyápatti*; *Firka-Kiinnáñdárkóvil*; *Vattam*—*Taluk Kílaiyúr*; *Distance 24 miles*). Situated on the foreshore of Samàdikulam near Kaliyàpatti is a small but interesting Siva temple facing east—a compact structure, the central shrine of which measures about 8'×8'. It is built entirely of well dressed granite blocks from basement to finial. The *vimánam* is simple and plain resembling those of the Múvarkóvil at Koñumbálúr, with a four-sided *grivam* with niches on each side, a four-sided and curvilinear *sikharam*, and *kudus* surmounted by *simhalalátam*. It appears to have been originally covered with plaster and decorated in stucco. Of the *ardhamanṭapam* the moulded basement alone remains. There are traces of the usual seven subshrines characteristic of early Cóla temples of the 9th–10th centuries. The inscriptions in the temple have not yet been published. One of them dated in the 18th year of an unidentified Parakésarivarman may be paleographically assigned to the 9th or early 10th century. The temple which was badly out of plumb has now been repaired, the idols of Brahma, Viṣṇu and Dakṣinámúrti have been restored to their respective niches in the *grivam* of the *vimánam*, and two of three stone bulls discovered in the site have been placed at the corners of the top of the shrine and the third on a pedestal in front of the temple.

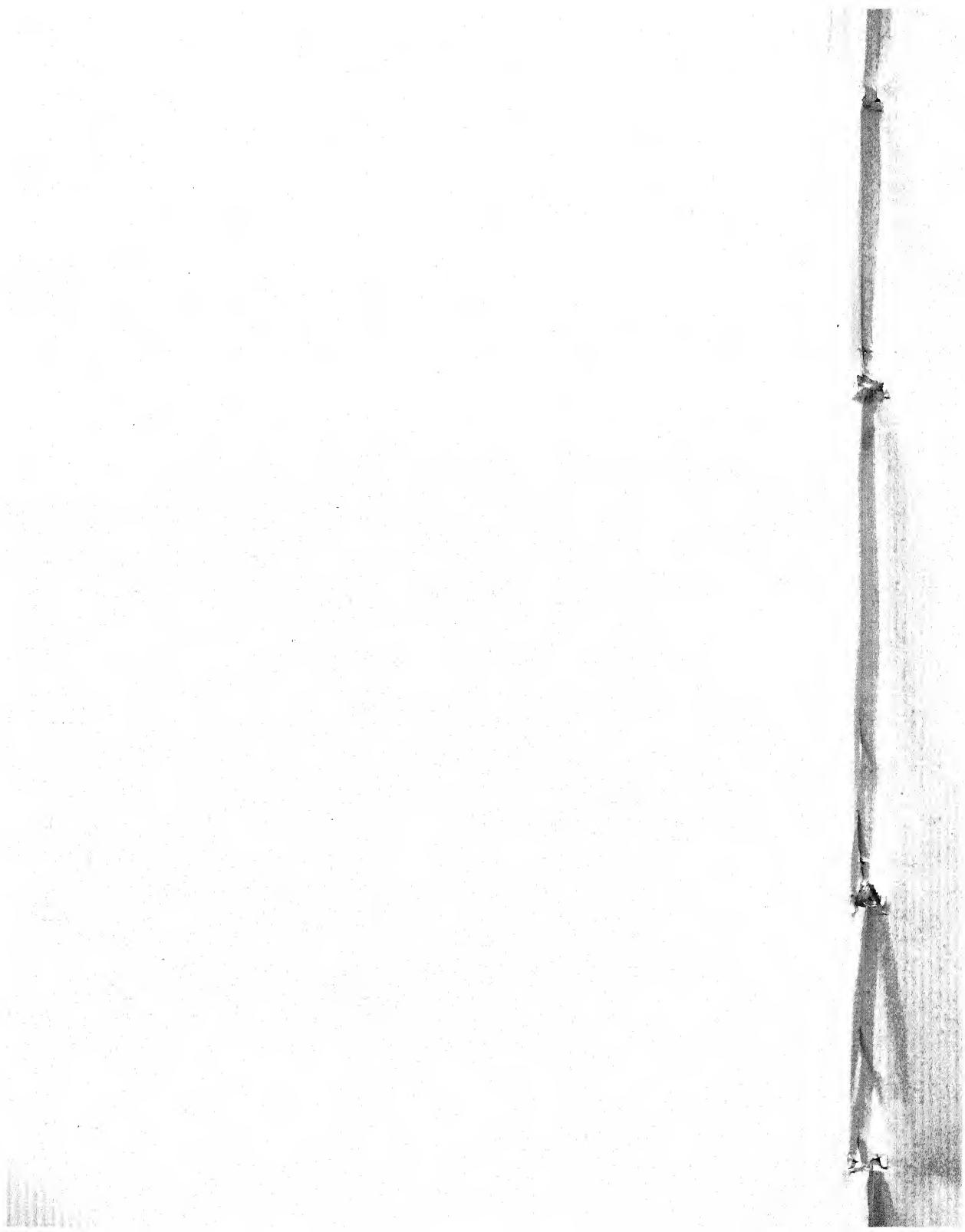
Some of the cists\* near Kaliyàpatti were opened in 1937.

**Kalkudi**.—(*Kalkudi*; *Firka-Virálimalai*; *Distance 29 miles*; *Population 772*) lies on the road from Virálimalai to the Railway Station at Kolattúr on the Trichinopoly-Madura section of the South Indian Railway. It contains a number of Kuḍukudukàrans, † and Tottiyar from Maruṅgàpuri.

\* For a brief description of the cists, and the finds the reader is referred to pages 523–4 (*History Vol. II—Part I*).

† Kuḍukudukàrans also called Kuḍukuduppán̄dis are a caste of mendicant sooth-sayers who go about beating a small drum shaped like an hour-glass,





**Kannangudi.**—(*Kannangudi*; *Firka*—*Kunnāndárkóvil*; *Vattam*—*Visálúr*; *Distance* 22 miles; *Population* 509) has a large Muslim population. There are here a large irrigation tank and an important temple to Māriamman. To the north-east of it are the ruins of a Śiva temple, believed to mark the site of a populous town which has now completely disappeared.

There are traces here of a ruined Jaina temple with a *prákáram* of laterite stones. A fine image of Mahāvīra seated under a triple umbrella, with chowri-bearers on *pithams* supported by *yális*, and two attendants carrying lotus flowers, and a stone lion by its side have been discovered near the site of the temple.

**Kattalur.**—(*Kattalúr*; *Firka*—*Nírpalaṇi*; *Distance* 29½ miles; *Population* 548). The country round this village and Perambúr belonged till the beginning of the eighteenth century to a Vanṇiya chief mentioned as one of the Pàlayakàrs guarding the bastions of Madura in the time of Tirumal Nàyak. One of these chiefs granted Ávúr to the Catholics in the 17th century (See *History*, pages 723 and 768, and under *Ávúr* in this Chapter).

This village was one of the centres of earth-salt manufacture before it was suppressed in the State in 1888.

**Kattukkottaipatti.**—(*Káttukkóttaiapatti*; *Firka*—*Kunnāndárkóvil*; *Vattam*—*Seṅgalúr*; *Distance* 25 miles; *Population* 308). Pre-historic burials occur on the Kàttukkóttai kuḷam poramboke (S. No. 70). There is a temple here dedicated to Ayyanàr.

**Kilaiyur.**—(*Kílaiyír*; *Firka*—*Kunnāndárkóvil*; *Distance* 21½ miles; *Population* 1,358). In the neighbourhood of Vilàrikulam and near mile 9/6 on Road No. 22 (Kíranúr-Kíllukóttai road) are pre-historic burial sites containing cists marked by laterite circles, 18' to 23' in diameter.

**Kilakurichi.**—(*Kílakuricci*; *Firka*—*Nárttámalaī*; *Vattam*—*Vílattupatti*; *Distance* 13½ miles; *Population* 1,017). This village is occupied by Úráli Kavāṇḍars. There is a temple

to Ayyanàr. The Siva temple here is called *Alagiya Séméśvaram*, probably after Alagiya Séma or Séma Pillaiyar; and from inscriptions we learn that it was once served by 30 *vattams* of bhattars or priests. The place was a military outpost of Úṛattúr kúṛram; and in the 15th century its inhabitants deprived a Måvali Vànàdaràya of his lands for disobeying the orders of Pillai Pallavaràyar. (See *History* Vol. II—Part I, page 731.)

**Killanur**.—(*Killanúr*; *Firka-Kíranúr*; *Distance 15 miles*; *Population 827*). In 1784-5 there were disputes between the Tonḍaimàn and the Ràja of Tanjore about the possession of this village and a few others, and the Madras Government decided in favour of the Tonḍaimàn. There are extensive pre-historic burial sites in S. Nos. 185, 186/4, 174/2-3, 7 and 9 and 175/2.

Bellary onions and the reed variety of sugarcane have been introduced in this village, and jaggery-making is becoming a useful cottage industry.

**Killukottai**.—(*Killukóttai* or *Killikóttai*,\* *Firka-Kunnánđár-kóvil*; *Distance 23 miles*; *Population 1,168*) is a Kallar village on the north-eastern frontier of the State. The chief inhabitants are Viśiṅginàdu Kallars and Christian Udayàns. The village contains a Christian chapel, and a temple to Mahisàsuramardani †. In a field close by is a stone slab on which are the figure of a tiger in a recumbent posture, and an inscription in Tamil of the 8th century, giving the following surnames of the Muttaraiya chief Perumbidugu also called Suvaran Måran—*Śatrukésari*, *Abhimánadhiran*, and *Kalvar kalvan*.

Pre-historic burials are found in S. No. 279. Killukóttai was one of the places in the Tonḍaimàn's territory which were attacked by the French and Mysore armies (1754) shortly after the close of the Carnatic Succession war.

\* *Killi* is a surname assumed by Còlas.

† Mahisàsuramardani is Durgá slaying the demon Mahisá who had the form of a buffalo.

**Kiranur.**—(*Kiranúr*; *Distance* 14½ miles; *Population* 2,463) lies on the Pudukkóttai-Trichinopoly road and is a Station on the Trichinopoly-Mànamàdurai section of the South Indian Railway. It is the headquarters of the Kolattúr Taluk, and contains besides the Taluk office, a Stationary Magistrate's court, a Sub-Registrar's office, a Police station, a village Panchayat Court, the office of the Panchayat Board, a Dispensary, and a Secondary School.

The place is called in Sanskrit *Śukapuri* or 'the city of the parrot or pigeon'. Some explain this name as due to the presence of some pigeons in the local Siva temple, but according to the *Stalapuránam* the name is derived from the sage *Śuka*\* who is believed to have performed penance here. A king who came to this place when out hunting hit him with an arrow, and thus disturbed his meditations. Thereupon the sage commanded the king to expiate his sin by building a temple and setting up a *lingam* in it.

Whatever the origin of the name, the place shows traces of occupation from very early times. Near it are prehistoric burial sites. It is one of the oldest Kàràla Vellàla settlements. Near the present Taluk office building there are vestiges of an old mud fort called *Sámantan kóttai*, after Acyutappa, a Nàyak king of Tanjore, referred to in a Malayadipatti inscription as Acyuta Nàyaka Sàmantanàr (See *History* Vol. II—Part I, page 716), and an altar to Pillaiyàr called Kóttaikarai Pillaiyàr or 'Pillaiyàr on the rampart of the fort'.

During the middle ages Kíranúr was an important town, with an *Ur* or village assembly and a *Sabhá* or Brahmin assembly, and was ruled directly by Araiayars †. It was a *padaiparru* or cantonment. It was included in the

\* The sage was so called because he had the appearance of a parrot. (*Śuka*=parrot).

† One of the inscriptions in the Siva temple at Kíranúr refers to a compact between *araiyars* under which they agreed not to hinder agricultural pursuits whenever they fought with one another.

territory of the Vaittúr Pallavaràyars, and later was ruled by the Kolattúr Tonḍaimàns. During the siege of Trichinopoly by the French and Canda Sahib, the English forces camped here, and it was partly destroyed when the enemy overran the Pudukkóttai territory out of revenge for the help that the Tonḍaimàns had given to the English. In 1754 the enemy's troops were stationed here, and making it their base sallied out in all directions plundering and burning the villages, until Major Lawrence and the Nawab of Trichinopoly relieved it. In 1804 Ràja Vijaya Raghunàtha Tonḍaimàn Bahadúr, known as Bhója Ràja, granted to Brahmins houses built in a part of Kíranúr then known as Maṅgalàmbàlpuram.

The Uttamanàthasvàmi temple here was built towards the end of the 11th or early in the 12th century (see *History* Vol. II—Part I, page 617). Raghunàtha Ràya Tonḍaimàn built a *prákáram* for this temple.

There is a pond opposite to the fort ruins named *Kṛṣṇattu úraṇi* after *Kṛṣṇá*, a mistress of one of the Kolattúr Tonḍaimàns.

Kíranúr is an important Muslim centre in the State, and has a fairly large mosque.

Leather-tanning is carried on here. The weekly market is held on Mondays.

**Kodumbalur.**—(*Kodumbálúr*; *Firka*—*Virálimalai*; *Distance 25 miles*; *Population 839*) is one of the most ancient places in the State. In the *Silappadikáram* it is mentioned as lying on the highway between Uraiýúr, the Còla capital, and Madura, the Pàndyan capital\*. Its ancient names were Koḍumbai and Irukkuvélúr. The *Periyapuránam* calls it the chief city of Kónàdu†. It was formerly the seat of a flourishing State, ruled by a dynasty of Vélírs called Irukkuvélis, who were connected by blood with the Còlas, but politically were

\* See *History* (Vol. II—Part I) page 530.

† *Kónáttukkodinagaram*.

subordinate to them. The Vélírs claimed to be Yàdavas from Dvàrasamudra; and one of the chiefs assumed the title of *Yaduvamsa*. Idangalinàyanàr, who is revered as one of the 63 Śaiva saints, and mentioned in the *Tiruttáñdakam* by Sundaramúrti (6-7th centuries), was a king of this dynasty. The Còla king Vijayàlaya (C. 830—850 A. D.), the founder of the Imperial Còla line, and his son Aditya were connected with this dynasty.

Kodumbàlúr is mentioned as the scene of an engagement in the 8th century in which the Pàndya king Màravarman Ràjasimha (C. 740—765 A. D.) defeated the Pallava king Nandivarman Pallavamalla. The Śendalai records attribute a victory at Kodumbàlúr to Perumbidugu Suvaran Màran—a Muttaraiya chief and contemporary and ally of Pallavamalla,—who is mentioned as having defeated the Pàndyas and Céras\*. It is not known whether these were two different battles or only two different but contradictory versions of the same engagement. The Sanskrit inscription † in grantha characters in the Múvarkóvil gives the genealogy of the Irukkuvéls from a king whose name is unfortunately illegible to Bhúti Vikramakésari, perhaps the greatest of them all. He was a contemporary of Maduràntaka Sundara Còla Paràntaka II and Aditya II.

The Irukkuvéls as the staunch allies and vassals of the Còlas, helped them in all their wars ‡. The Sinnamanúr plates of the sixteenth year (C. 916 A. D.) of the Pàndya Ràjasimha II give an embellished account of a surprise victory that he won over the Vélir forces at Kodumbàlúr in a war which ended, however, in the triumph of the Còla Paràntaka I and his Vélir ally. During the Pàndya wars in the reign of Sundara Còla Paràntaka II, one of the commanders of the Còla forces was Prince Paràntakan Siriya Vélir of Koḍumbàlúr. In the reign

\* See *History* (Vol. II—Part I) pages 567—8.

† P. S. I. 14.

‡ See *History* (Vol. II—Part I) pages 582, 588, 591-2 and 602-6.

of Ràja Ràja the Great, another Kodumbálúr chief marched on an expedition to the north, evidently to Nolambapàdi and Gaṅgapàdi, now parts of Mysore State. We do not hear much of the Irukkuvéls after the reign of Ràjéndra I.

Koṅgaṇavan, an unidentified ruler of Kodumbálúr, conceived a scheme for bringing into his territories Kàvérí water from Kattalai in the Trichinopoly district, and began to dig a channel for the purpose. The town was occupied by the Muslim invaders of Madura \*.

The place was known as *Maṅgammál Samudram* when it was given away as an *inám* by Ràṇi Maṅgammál to Daḷavai Lakṣmi Narasayya on the birth day of Vijaya Raṅga Cokkanàtha. There are still traces of a ditch and a fort called *Kárálan Kóttai* or fort of the Káràlars. Some of the surrounding dry lands are still called ‘stables punja’ or ‘vidutikkara punja’ meaning dry lands on which guests’ quarters once stood.

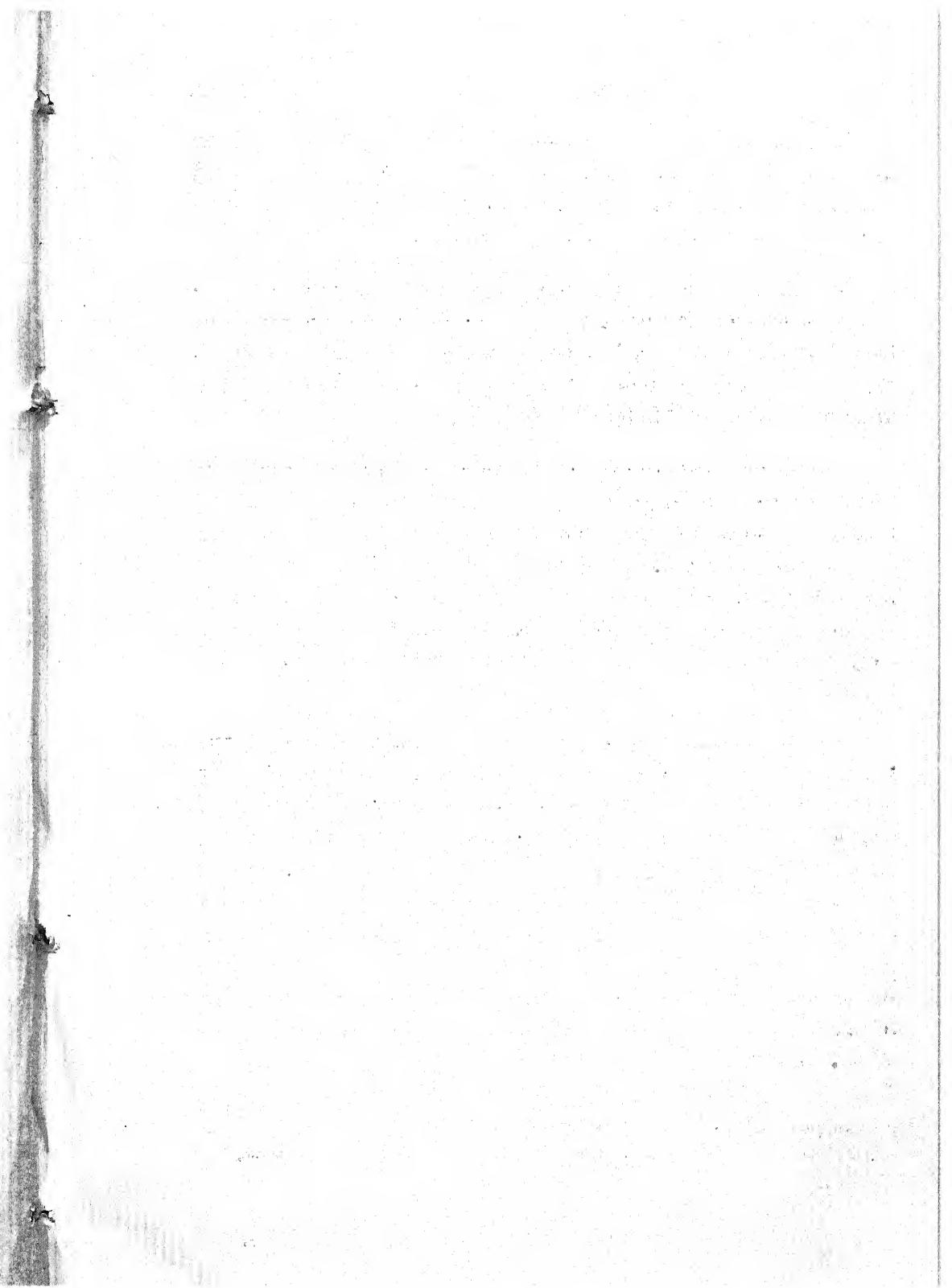
The town must have been finally destroyed during the Muslim invasions. The local tradition that there were as many as 108 Śiva Temples here is supported by the discovery of *lingams*, *nandis* and other sculptures wherever the soil is dug up. From the Còla times up to about the 15th century, Kodumbálúr had at least two *nagarams*, or assemblies of merchants.† It had a *manigrámam* ‡ or corporation of merchants or trade-guild. According to a Pirànmalai inscription the *nagarams* and *manigrámam* of Kodumbálúr were either associated with or affiliated to the great guild or corporation known as the *Aiññirruvar* §.

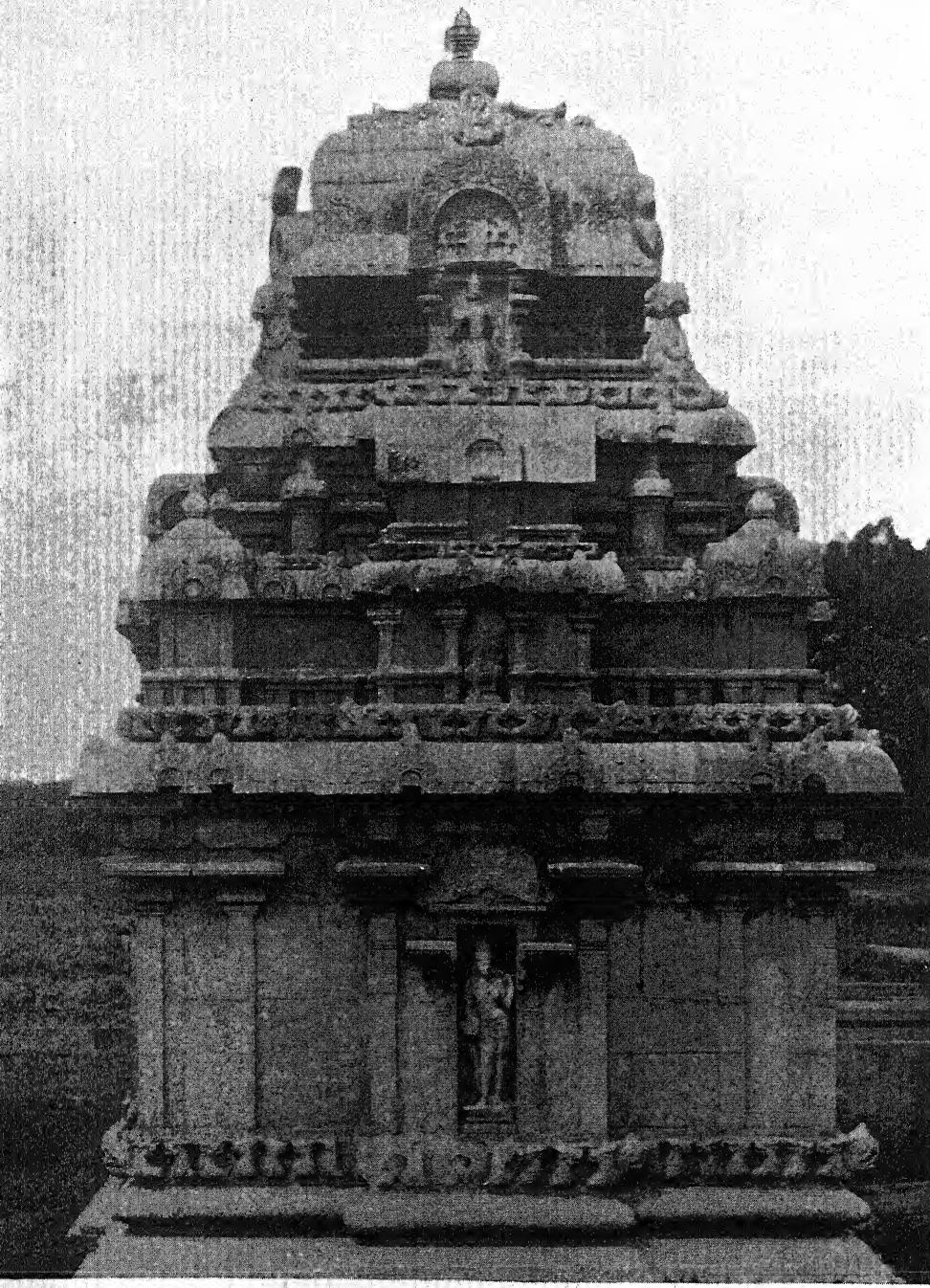
\* *Ibid.* p. 632. Two coins of Jallaluddin Hasan Shah, one of the Sultans of Madura, were recently discovered at Kodumbálúr when the Curator of the State Museum excavated the site in front of the Múvarkóvil shrines.

† Cf. P. S. I. 82.

‡ A. R. E. 47 of 1888.

§ A. R. E. 154 of 1903. See *History* (Vol. II—Part I) pages 676-7.









*The Mūvarkóvil.*—Of the three principal shrines of this temple, only two, the central and southern, are now intact. Of the third or northern shrine, the plinth alone remains. Each shrine is 21' square at the base and has an *ardhamāṇṭapam* 18' square, and they all face west. There was a *mahāmāṇṭapam* 91' by 41', common to all the three shrines, and a *nandimāṇṭapam*, the plinth of which has now been exposed to view. In front of the *nandimāṇṭapam* is the base of what must have been either a *dvajastambam* or *balipīṭham*. Surrounding this group were 15 symmetrically arranged sub-shrines, each having a *garbhagṛham* and an *ardhamāṇṭapam*, the basements of fourteen of which are now intact. Surrounding these sub-shrines was the *tirumadil*, a massive stone-wall, 3' 4" in thickness with two openings, one underneath a *gopuram* and another, near the north-eastern corner leading down by a flight of stone steps to a circular stone well 10' in diameter. It is very probable that there was a covered cloister all round the inside of the *tirumadil* linking together the sub-shrines.

The plinth of each of the three central shrines rests on a lotus base. The *kumudam* is curvilinear as in all early temples, and above it runs a frieze of *vyālas* with projecting *makhara* heads, with human figures sporting inside their gaping mouths. The pilasters in the walls are tetragonal. The abacus is large and massive, as in late Pallava and early Cōla temples. The capitals are adorned with elegant scroll-work. The corbels are brackets with angular bevelling, and on their lower surfaces are roll ornaments with a plain median band, with the peculiarity that instead of a roll moulding at the bend of the corbel, there is a hollow moulding—a feature of early Cola temples.

The niches in the walls are surmounted by *makhara tóranas*. On the top of the walls run friezes of *bhūtagaṇas*, a sort of cherubs playing on different kinds of musical instruments. The *kūḍus* on the cornice have trifoliated finials. Over the cornice are the *vyālavari* with projecting *makhara* heads at the corners. The *vimānam* is of three tiers, diminishing in size,

The lowest has cubical *pañcarams*, and niches surmounted by wagon-shaped tops, with large *kúdus* reaching up almost to the top of the tier above. In the second tier there are pilasters on either side of the wagon-shaped tops. In the topmost tier are the *grívam* with niches containing sculptures in bas-relief and flanked by pilasters, the *sikharam*, four sided and curvilinear, and the four-sided finial. From what are now left of the sub-shrines we may infer that their architectural features were similar to those of the central shrines.

There are now no *lingams* inside these shrines, but a complete *lingam* and the fragments of two others have been dug up during the recent excavations. The niches on the walls and the *vimánams* contain sculptures of great beauty which include Ardhanárisvara, Vínádhara Dakṣinámúrti, Gajàrimúrti, Antakásurasamháramúrti, Kirátamúrti and Śaṅkara Nàrāyaṇamúrti. The image of a lady at her toilet, probably representing Móhini, is perhaps the finest of the sculptures recently unearthed. Except for two specimens which are exhibited in the State Museum, all the loose images of this temple are kept on the site and form a fine gallery of early Cólá sculptures. In the main they resemble Pallava sculptures in form, pose and proportion of parts, but, are more highly decorated, the decoration being simple though elegant.

The architectural features of the temple and the Pallava grantha inscription in the central shrine which gives the genealogy of Bhúti Vikramakésari\* show that it belongs to the early Cólá period.

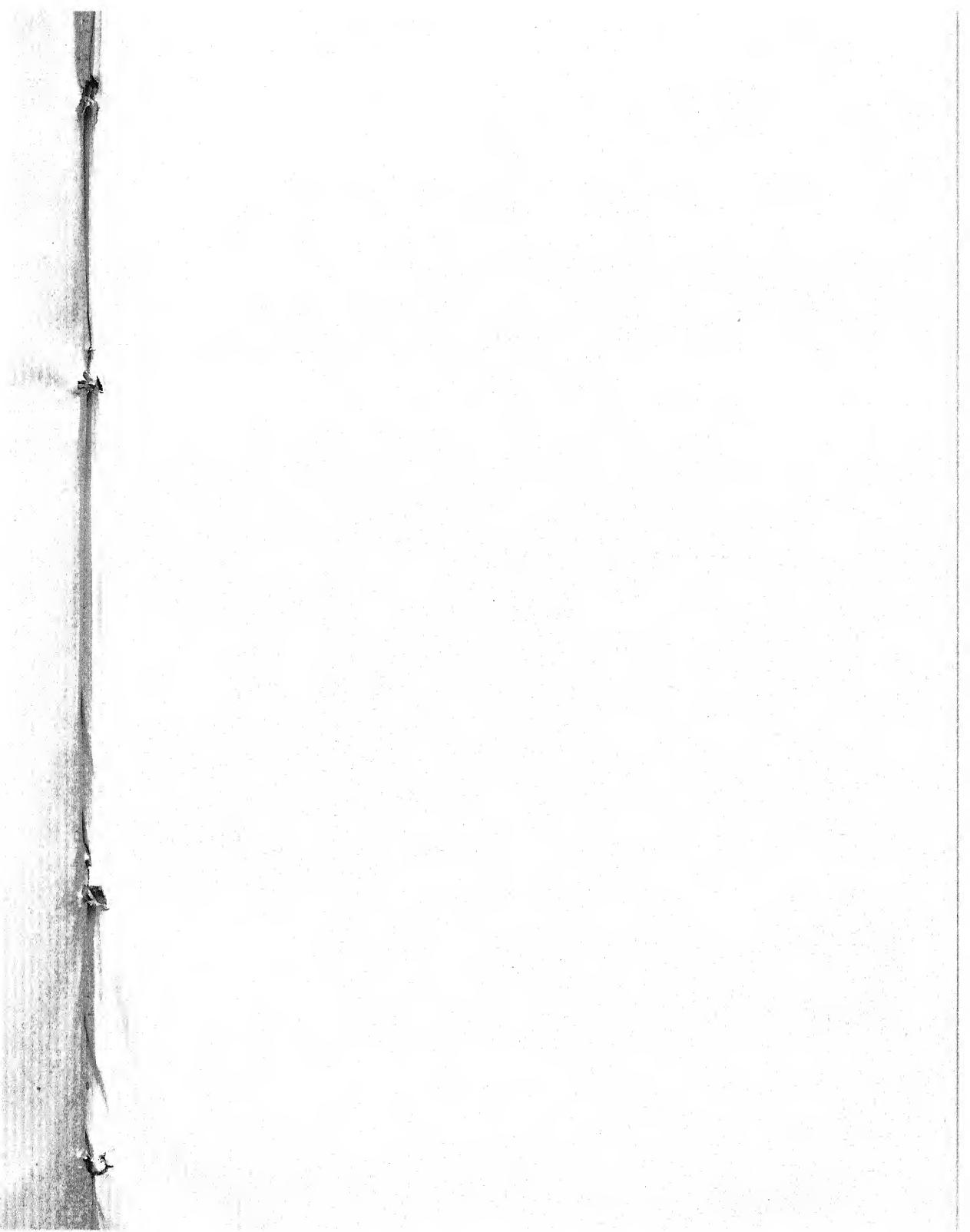
Vikramakésari built the three central shrines† on his own behalf and that of his two wives, Kárrali and Varaguṇà. He also

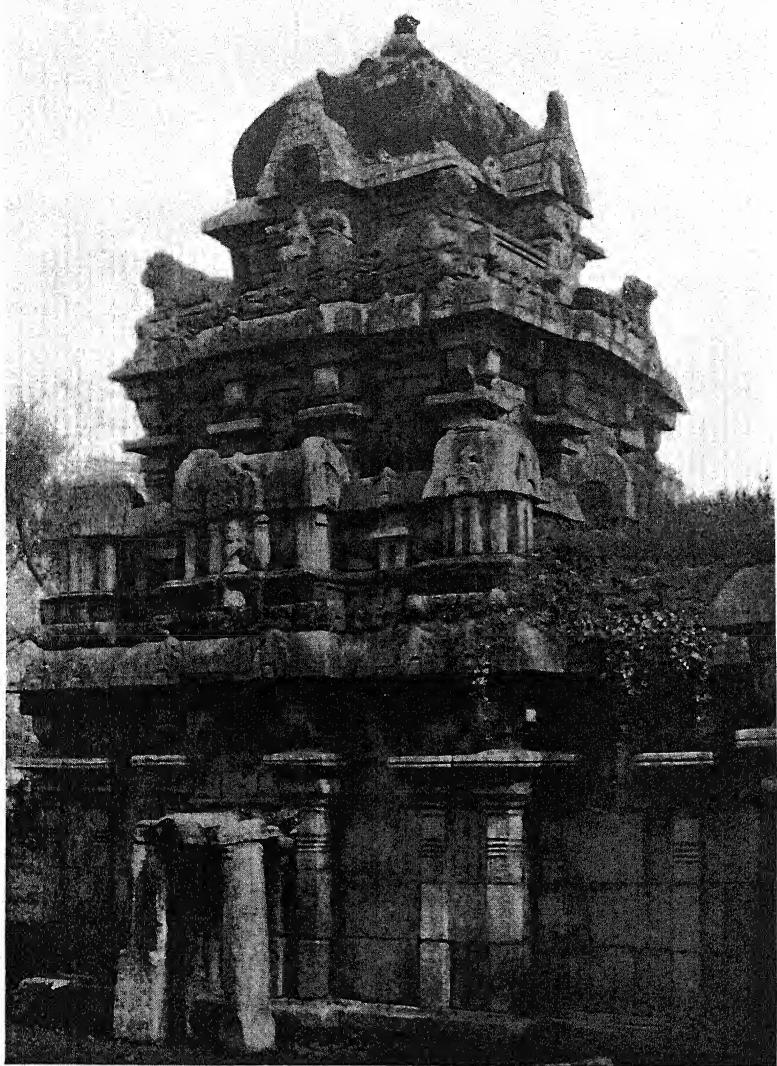
\* Vikramakésari was an ally and vassal of Sundara Cólá Parantaka II (C. 956—978 A. D.)

† विमानत्रयमुत्थाप्य प्रतिष्ठाप्य महेश्वरम् ।

स्वनामापिययोर्नाम्ना तस्मै सोदाद्बृहमठम् ॥

[P. S. I-14—Lines 20—21.]





built a large *matham* for his Kàlamukhà\* preceptor Mallikàrjuna and his other disciples, and endowed eleven villages for the maintenance of the temple and the monastery.

*Mucukundéśvara Temple*† is another early Còla shrine which was built by Mahimàlaya Irukkuvél also called Paràntaka Víra Còlan or Kuñjaramallan, about the 14th year of the reign of the Còla emperor Paràntaka I (C. 907—953).

The main shrine consists of a *garbhagriham* and an *ardha-mañṭapam* facing east. The closed *mahámaṇṭapam* and the *Amman* shrine are later structures. Only four of the seven

\* See *History* (Vol. II,—Part I, page 686.)

† Following Mr. K. Venkata Rangam Ráju (*Còla temples in Pudukkóttai; Journal of the Indian Society of Oriental Art—Coomaraswamy Volume* page 79) it has been suggested (*History* Vol. II,—Part I, page 581) that 'this temple must have been built in the time of Áditya Rájakésari' (C. 871—907). Mr. Ráju has based his conclusion on architectural grounds and on his identification of *Rájakésari*, mentioned in P. S. I. 33, which was till very recently considered to be the oldest inscription in this temple, with Aditya I. Further excavations round the plinth of the central shrine have since disclosed four inscriptions dated in the reign of a Parakésari which mention clearly that the *Karrali* or stone temple of *Tirumudukunram Udayiyár*, the old name of the *lingam* here, was built by Mahimálaya Irukkuvél, who appointed priests to conduct worship and endowed the temple with *Dévalánam* lands in Ollaiyúrkúrram and other places. Mahimálaya Irukkuvél was a contemporary of Parakésari Paràntaka I and his successor Rájakésari Gandaráditya. (See *History* Vol. II,—Part I, p. 603). We now know with certainty that this temple, which was believed to have been built in the 9th century, was built early in the 10th century—about A. D. 921.

Until very recently it was believed that *Tiruppúdiśvaram* mentioned in P. S. I. 33 was another name for the Mucukundéśvara temple (See pages 581 and 606). One of the inscriptions recently discovered mentions that Mahimálaya Irukkuvél appointed the priests of the Tiruppúdiśvaram temple to conduct worship in the new temple of Muḍukundamuḍaiyar (Mucukundéśvara). The two temples are therefore different. Tiruppúdiśvaram is also mentioned in P. S. I. 379 and in S. I. I. Vol. VIII No. 555 from Tiruppálaturai and No. 602 from Tiruchendurai—both in the Trichinopoly district.

P. S. I. 144, an inscription of the reign of Kulóttunga III, and P. S. I. 379 of the reign of Jatávarman Víra Pándyá II mention another temple at Kodumbálür, *Tiruválangóvil*. The latter inscription refers to the installation of Dakṣinámúrti, Viṣṇu, and Brahma in the niches and of *Dvárapalakas*. It is not now known where these temples were situated.

sub-shrines characteristic of early Cólā temples, now stand. The walls of the main shrine are adorned with four-cornered pilasters with *kalasam*, *padmam* and *palagai* on top. The corbels are decorated with a roll-moulding with a median band of the Pallava type. The arches above the figure niches are surmounted by *makhara tóranas*. The *kudiś* have trifoliated finials. Above the cornice are friezes of *bhūtagaṇas* and *vyálas*, from the corners of the latter of which *makhara* heads jut out. The stone cupola resembles that of the Tirukkaṭṭalai temple (See page 999). Among the images exhibited in the *mahámantapam* is a prismatic *lingam* of the Pallava type, which probably belonged to the *Aintali* noticed below. The temple seems to have been repaired in the 13th century when the *mahámantapam* was built. Of the stone wall enclosing the temple only some parts now remain. There is an ancient circular stone well in the temple measuring 6' 9" across, said to have a tunnel 2' 9" in width below, probably an inlet for water from the tank in front of the temple.

*The Aivarkóvil or Aintali ("The Five Temples").—Excavations in a mound a little to the south-east of Múvarkóvil have so far exposed the plinth of an interesting Śiva temple. The garbhagṛham contains an inner sanctum enclosed by a narrow circular prákáram, against the walls of which are four attendant shrines. All the five shrines have a common base or plinth, and now contain only the broken pedestals of lingams; that in the central shrine is larger than those in the subshrines.*

In front were a pillared *ardhamantapam* and a *mahámantapam* of which the plinth alone now remains. This plinth is lower than that of the main shrine. The *ardhamantapam* was a closed structure; the *mahámantapam* which was supported by sixteen pillars had a verandah all round. Two flights of steps, one on the north and the other on the south, lead up to the *ardhamantapam*, and two others to the circumambulatory passage of the central shrine. The smaller sanctums at the four corners have also flights of steps leading up

to them. On the balustrades of the steps are carved stone figures of dwarfs blowing conch shells. In the extreme west was a pillared *nandimantapam*.

The sanctum of the *Aintali* resembles in many respects the Śiva temple at Panamalai in South Arcot district, and the Kailasanātha temple at Conjeeveram, both built early in the 8th century in the Pallava period.\* At Panamalai there are three attendant shrines, while at the Kailasanātha temple, there are nine, seven of which are situated on the same plinth. All the shrines in the three temples face either east or west.

Except fragments of walls over the plinth of the central shrine, there is nothing definite to indicate what the superstructure of the *garbhagṛham* was like. The important finds include friezes of dwarfs and of elephants, bulbous tops of polygonal pillars, corbels and corner pieces of the cornice, a *nandi*, an idol of Durgā† with four arms, one of Viṣṇu ‡, also with four arms, and six of *dvārapālakas* §. The corbels are of the bevelled type without roll-ornaments. The *kūdus* have scrolls of foliage inside which are two human heads—male and female—wearing a peculiar head-dress.

The main shrine may be assigned to the 8th–9th century A. D., and the *ardhamantapam* and the *mahāmantapam* to the early Cōla period—9th–10th century||.

\* See A. H. Longhurst: *Pallava Architecture* Part III. (The later or 'Rājasimha Period').

† This idol resembles the Durgā in the Varāhā cave at Mahābalipuram and in the Tiruttanī temple.

‡ This resembles the one in the Tr̄mūrti cave at Mahābalipuram.

§ All the *dvārapālakas* in the *Aintali* except one are crudely executed figures as in the Kailasanātha temple at Conjeeveram, and face the spectator. The Panamalai and Kailasanātha temples have pillars or pilasters resting on stucco lions. The lion-pillars built into some modern structures at Koṭumbálur and Virálimalai probably belonged to this temple.

|| The difference in the structure of the plinths, the absence of inscriptions on the plinth of the central shrine, and the presence of early Cōla inscriptions on that of the *ardha* and *mahāmantapams*, are features for consideration in fixing the probable date of these structures.

Seven inscriptions have been found. They are all in the *ardhamantapam* and the *mahámantapam*. One of them is dated in the reign of a Parakésari, who can be identified as Uttama Còla, two in that of a Ràjakésari, probably Sundara Còla Paràntaka II, and one in that of Ràja Ràja I; the others are either incomplete or illegible.

*A Śiva temple to the South of the Múvarkóvil.*—Excavations in a field a few furlongs to the south of the Múvarkóvil have brought to light the basements of the *garbhagṛham* and *ardhamantapam* of another Śiva temple, and a number of idols, among which is a *lingam* with broken parts of its pedestal. The most interesting of these finds is a group of Tripuràntakainúrti, Tripurasundarí and Tripura demons. The legend associated with this group of images is that Śiva burnt to ashes three demons. The other Gods whom he had summoned to his help thought that without their help the great God would not be able to face the formidable demons, but Śiva merely smiled at the demons, whereupon fire emanated from his smile and destroyed them. The images of Tripuràntaka and Tripurasundarí are fine examples of Còla art and are now exhibited in the State Museum.

*The Hanumán temple*, was built by the Madhvàs after the place was ceded to Lakṣmi Narasayya.

The large stone *nandi*, measuring 9' from the foreleg to the tail, and 8' 5" round the neck, is comparable for artistic skill and majesty of appearance with the *nandi* in the Tanjore temple, but the latter is larger. Attempts to remove it to Pudukkòttai proved futile, and it stands now near the Vattam cutchery not far from the road.

*Inscriptions at Kodumbálür.*—Nineteen inscriptions found in this village have been published while thirteen others newly discovered have not yet been published. There are two in the Múvarkóvil of which P. S. I. 14 is the Sanskrit inscription of the Kodumbálür chief Vikramakésari, the builder

of the Múvarkóvil already referred to, and the other belongs to the reign of Parakésari Ràjéndra Còla I (1012—1044 A. D.) of which the date is lost. The inscriptions discovered in the *Aintali* have been noticed above. In the Mucukundéśvara temple are found most of the other inscriptions, Còla, Pàṇḍya, Vijayanagar and modern. Four of the unpublished early Còla inscriptions are dated in the reign of a Parakésari who may be identified as Paràntaka I, and relate to the construction of this temple by Mahimàlaya Irakkuvél who endowed it liberally. The other Còla inscriptions include one of the 22nd year of an unidentified Ràjakésarivarman, a damaged inscription of Madhuràntaka Sundara Còla (of which the date is lost), which according to Prof. K. A. N. Sastri is a very important document, offering a clue to the correct identity of Maduraikondà Ràjakésari, one of the 6th year of Kulóttunga III (A. D. 1183–4), and three of an unidentified Kulóttunga Còla, one of which, unpublished, mentions a Ràjáśraya Caturvédimaṅgalam. There are 6 Pàṇḍya inscriptions in the Mucukundéśvara temple belonging to the reigns of Màravarman Sundara Pàṇḍya I (A. D. 1232), Jatàvarman Víra Pàṇḍya II (A. D. 1269), an unidentified Jatàvarman Sundara Pàṇḍya and an unidentified Màravarman Kulasékhadaradéva. The one Vijayanagar inscription in the Mucukundéśvara temple belongs to the reign of Mallikàrjuna—Vírapratàpa (Virúpákṣa III) dated A. D. 1420. There are fragments of inscriptions on the basement of the Subrahmanyà shrine in this temple one of which is a line from the *prásasti* of Ràjéndra I. Another grant in the same temple is of the 7th year of an Irakkuvél chief—Parakésari Vikrama Còla Irakkuvél. There are two ancient fragmentary Kanarese inscriptions on slabs on the steps of the tank in front of the Mucukundéśvara temple. One of them mentions Koḍumbálúr and (Vikrama?) Késarísvaram, while the other is a damaged fragment and seems to be the beginning of a genealogy in which Atri is mentioned. “Perhaps the Kanarese fragments found on the margin of the pond, would if complete, have

furnished more information about the Kàlamukha sect (to which Mallikàrjuna, the donee in the Grantha inscription at the Múvarkóvil belonged), and how its doctrines spread so far south as the Pudukkótai State".\* The three other inscriptions are of little historical significance being modern.

Among the *other curiosities* of the place are three images of *Valamburi* Gañéśa, with his trunk curled to the right, an altar to Pàraikkaruppar, or the 'Karuppar on the rock', who is said to have come from Kollimalai Hills in the Salem District, and to have introduced himself here by eating up the offerings to a local Goddess, and informing her priest that he had come to stay, a temple to a *Siddhar*† called Konkani Siddhar and a large irrigation tank mentioned in the *Silappadikáram*.

According to tradition, the stones of the fort here were transported to Trichinopoly to build the Trichinopoly fort, while some of the materials of the Múvarkóvil and other ruined temples were used for the construction of the tank in front of the Mucukundésvara temple here, of a calingula in Mínavelli village, and of the Śiva temple at Trichinopoly. Earth salt was originally manufactured here until its manufacture was suppressed in the State.

There are prehistoric burial sites near this village.

Kodumbálúr has a Village Panchayat. It has casuarina and mango topes, and improved varieties of *Samba* paddy, plantains and citrus have been introduced. The weekly market is held on Sundays.

**Kolattur**.—(*Kolattíir*; *Firka-Kíranúr*; *Distance 13 miles; Population 1294*) gives its name to the taluk. It lies on the Pudukkótai—Trichinopoly road not far from Kíranúr, the taluk headquarters. It contains a large tank called the Kolattúr kanmái, from the surplus of which the Agñànavimóchani river takes its rise. It is called in inscriptions *Kúlai* *Kułattíir*, probably

\* A. R. E. 1907—08, pp. 87—89 Paragraph 89—90.

† *Siddhars* are *yogis* or men believed to have attained psychic powers.

meaning 'Kolattúr of the rice fields'. Inscriptions in the local Śiva temple connect it with the Pallavaràyars. For nearly three quarters of a century, from about 1685 to 1750 A. D., it was the seat of a line of rulers called the Kolattúr Tonḍaimàns, a branch of the present ruling dynasty at Pudukkóṭṭai. Namana I, the founder of the line, received it as a free gift from the Madura Nàyak, Raṅga Kṛṣṇa Muttu Vírappa (1682-89) for loyal military services rendered in the subjugation of the Pàlayakàr of Nagalàpuram (See *History*—Vol. II. Part I, page 767). To this Namana is ascribed the building of the Viṣṇu temple here, and of the calingula of the big tank. The Viṣṇu temple was probably constructed to please his Nàyak overlord, at the instance of his minister Varada Veṅkaṭa Nàyak, a Vaisṇava devotee, after whom the God of the temple is named Varadaràja Perumàl.

The existence in close proximity of more powerful neighbours at Pudukkóṭṭai prevented the expansion of this little State of Kolattúr, with the result that after a brief career of its own, it came to an end in the time of Namana II, a weak and effeminate prince, and became merged in the Pudukkóṭṭai State.

To the west of the village lie the ruins of a Śiva temple and a Palace, and a tank said to have been dug in the time of the Kolattúr Tonḍaimàns. The Śiva temple, called *Sundara Còlis-varam*, was probably built in the 12th century (See *History*—Vol. II. Part I, page 617), and has inscriptions of the reigns of Kulóttunga Còla III, the emperors of the second Pàṇḍyan dynasty, Vijayanagar emperors and the Pallavaràyars of Vaittúr.

**Kudumiyyamalai.**—(*Kudumiyyámalai*; *Distance 12 miles; Population 855*) is called in earlier inscriptions *Tirunalakkunram*\*, and in later ones *Śikhánallúr*†.

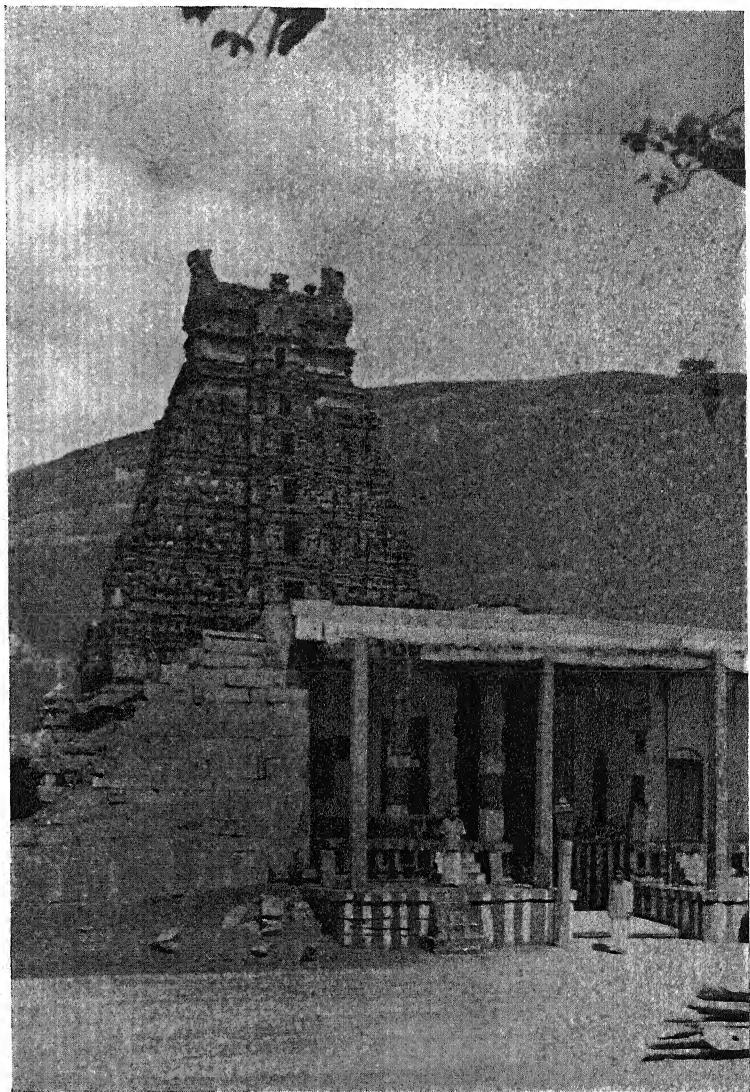
\* *Tirunalakkunram* means 'the sacred and prosperous hill'. The Tamil word *nala* which means prosperity, excellency, etc., was later Sanskritised and made to refer to a Puránic king Nala, and popular fancy associated the temple with his name.

† *Śikhā* is the Sanskrit for *Kudumi* which means a 'lock of hair'.

The principal idol worshipped in the temple here is named *Śikhánátha*, or the 'lord with the tuft'. This queer name is explained in a local legend, according to which a temple priest once gave his sweet-heart the flowers intended for divine worship, and when the Ruler of the place came unexpectedly to the temple, offered him as *prasádam* the flowers that the lady had worn. The Ràja discovered some hair among them, and asked the priest how it got there. To conceal his offence the priest asserted that the God himself had natural hair, at the same time praying that he might not be proved untruthful. His prayer was heard, and a *kudumi* or lock of hair miraculously appeared on the *lingam*. A small protuberance on the idol is still shown to the worshipper as the *kudumi* that originally appeared to save the priest.

In the past the village extended all round the sacred hill which is crowned by a temple to God Subrahmanya. By the side of the path leading up to the top of the hill is a natural cavern under overhanging ledges of rock which bears signs of habitation in very early times. At the foot of the rock and on its eastern side is the celebrated temple of Śrī Śikhànátha and Akhilàndéśvarí,—one of the largest in the State.

*The temple.*—The visitor first enters the *áyirakkálmaṇṭapam* or the *maṇṭapam* with a thousand pillars, now in disrepair. The middle part of this *maṇṭapam* is a corridor with *anivottíkkál* or massive monolithic pillars, oblong in section, set at right angles to the axis of the corridor which they flank, and elaborately sculptured. The sculptures represent the monkey chieftains and warriors of the *Rámáyana*,—Váli, Sugríva and Hanumán,—the Matsya, Kúrma, Varáha and Nṛsimha forms of Viṣṇu,—Manmata and Rati riding on parrots which in their turn are carried by *yális*, and equestrian warriors, and there are also some portrait-sculptures. One passes from this to another but larger *anivottíkkál maṇṭapam*, on the pillars of which are sculptured huge figures of Gaṇapati, Subrahmanya, Rávana with ten heads, Ugra Nṛsimha in the act of tearing the



entrails of Hiranya; Rāma, Móhini, the enchantress, some Samhāra or destructive forms of Siva, Vírabhadra, Kàlì, Naṭaràja in the *Urddhvataṇḍava* pose\*; two images of Viṣṇu, one on Garuḍa and the other on Hanumān; Rati, Manmata, and portrait sculptures of Nàyak or Pallavaṛaya chiefs and their ministers or vassals. Passing between two huge four-armed *dvárapálakas* with tusks, and ascending the *Gáṅgaiyaráyan koradu* or annex built by a Gáṅgaiyaráya chief, one enters a *máṇṭapam* built in the Pàṇḍya style, which is now the *Sabhá máṇṭapam* where are kept large idols of Nataràja, about 6' in height and Śivakàmasundarí and other bronzes including Sómaśkanda and Candrasékhara, all belonging to the late Còla or Pàṇḍya period. The *mahámáṇṭapam* which is next entered is a late Còla structure which contains the other bronzes of the temple—Ganéśa, Subrahmaṇya, Caṇḍikésvara, Sàsta, Mànikkavàcagar Sundaramúrti, Sambandhar, Bikṣatánamúrti, Pidàri, etc. The shrine and the *ardhamáṇṭapam* belong to a much later epoch than the *mahámáṇṭapam* and the *sabhámáṇṭapam*. The basement of the *garbhagṛham* and the *ardhamáṇṭapam* is on a plinth which consists of a lotus base, short pilasters, a cornice with a row of *kúdus* and a *vyálavari* with *makhara* heads jutting at the corners. The basement proper consists of a lotus base, *kumudam* and *kapótam* ornamented with *kúdus* and *vyálavari*. The pilasters on the walls are polygonal resting on square bases ornamented with *nágapadams*. The *palagai* is thin, and the *idal* has broad petals. The niches in the walls are flanked by round pilasters and surmounted by *pañcarams* with a wagon-shaped top. Within the *kúdus* are miniature shrines. In the recessed parts of the walls flanking the niches are *kumbhapañcarams*. The corbels are of the *puspapódigai* type with well-formed lotus buds. The *kúdus* in the cornice are surmounted by *simhalalátams*, and above them runs a frieze of *vyálavaris*. The *vimánam* which is of brickwork has three tiers surmounted by a circular *grīvam*, *sikharam* and *stúpi*.

\* With the right leg uplifted.

The original *garbhagṛham* and *ardhamanṭapam* must have been late Pallava or early Cōla structures and have been twice renovated, once in the Pāṇḍya period and again in the Vijayanagar period. As proof of this, there are two-armed *dvārapālakas* in the *ardhamanṭapam* which resemble those of the *Vijayālaya Cōlisvaram* at Nārttāmalai, a tenth century structure, and a Pallava Valamburi \* Gaṇapati exhibited in the first *prákáram*. This *prákáram* has a cloistered pathway, and against the walls are set up sculptures of the Saptamatrkās; Liṅgodbhava mūrtis, Śaiva saints, Jyेष्ठादेवी, Subrahmaṇya, Gajalakṣmī, etc., belonging to different periods—‘late Pallava’ or ‘early Cōla’, ‘Pāṇḍya’ and ‘Vijayanagar’. The later renovators have carefully preserved the sculptures of the earlier periods. In the niches in the walls are Dakṣināmūrti, Viṣṇu, Brahma and Durgā. On a pillar behind the western wall of the shrine is a sculpture of a chief, probably a Pallavarāya who renovated the shrine and the *ardhamanṭapam*.

The walls of the second *prákáram* are not later than the 12th century. To the south-west of this *prákáram* is another but smaller *anivottikkálmanṭapam*, called *Náyakmanṭapam*, containing two portrait-sculptures and an image which combines the features of Vyāgrapāda and Patañjali, two devotees of Śiva. To the north is the Amman shrine.

On the southern side of the outermost *prákáram*, which takes off from the extremities of the thousand-pillared *manṭapam*, is a pond, and on the western side are a rock-cut shrine of Śiva, another Amman shrine and a Gaṇapati shrine.

The *garbhagṛham* and *ardhamanṭapam* of the main Amman shrine dedicated to Śrī Akhilāñdēśvarī belong to an earlier period than the present Śiva shrine. The leading

\* With his trunk curled to the right.

† Vyāgrapāda has a human body with the legs of a tiger, while Patañjali has his lower limbs shaped like a serpent.

architectural features comprise tetragonal pilasters on square bases having *nágapadams*, circular pilasters flanking the niches, *idals* with outspread petals, thin and square *palagais*, decorative pilasters not fully developed into *kumbhapañcarams*, corbels with lotus buds not fully developed but connected with the body by a transverse line, a cornice with *kúdus* with circular centres, and a brick-work *vimánam*. This structure is of the late 'Pàndya' period. In front of it are a *mahámaṇṭapam* and an *antarálamaṇṭapam*; the latter belongs to the 'Madura' style, and on its floor is a hexagonal stone slab, 12' × 18' on which the Tonḍaimàn Rulers of the State, following the practice of Pallavaràya chieftains, performed their coronation ceremonies till recent times.

The rock-cut temple is believed to belong to the period of Mahéndravarman I. The pillars have bulbous capitals and rest upon square bases. The corbel is flattened and has roll ornaments with a median band. Over the entrance to the inner shrine are four figures representing flying gods. The *dvárapálakas* are two-armed, and while both wear *rudrákṣa* beads, only one wears the *yagnópavīta*. There are also a Valamburi Ganéśa engraved on the rock and two loose sculptures of the Pallava or early Còla period, one representing Càndikésvara, and the other the Somàskanda group. The *mahámaṇṭapam* is an early Còla structure, and the front *maṇṭapam* was put up by a Tonḍaimàn Ruler.

The Soundaranàyakí Amman shrine to the south of the cave-temple belongs to the 'Pàndya' style.

To the south of the rock-cut shrine is a large figure of *idam puri* (with the trunk curled to the left) Ganéśa, 5' 2" in height, cut in bas-relief in the vertical face of the rock. Far above this shrine, but a little to the north of it, cut in the vertical surface of the rock and approached by a narrow and dangerous ledge are figures of the 63 *Náyanmárs* or Śaiva saints, and one of Siva and Pàrvatí riding on the sacred bull.

*The Pallava inscription on music.*—This famous inscription is engraved on the rock to the south of the Mélakkóvil and between the two Pallava Gañéśas. It is in a good state of preservation, and its script very closely resembles that of Mahéndravarman's inscriptions at Trichinopoly and in the South Arcot district, and may therefore be assigned to the same period as the latter—early 7th century. The existence of this inscription was discovered by Mr. Krishna Śàstri in 1904, and Dr. Bhandarkàr edited it in the *Epigraphica Indica*, Vol. XII. The area covered by the inscription is 13' × 14', and it is a pity that the wall and basement of the *mantapam* in front of the Mélakkóvil have hidden parts of the last section of the inscription.

The inscription begins with a salutation to Śiva\*. It is arranged in seven sections †, each section has several sub-sections, and each sub-section has sixteen sets of four *svaras* or notes. These different combinations of *svaras* in the seven sections are arranged under specific headings—(1) *Madhyama grámé catuṣprahára svarágamáḥ*, (2) *Sadjá grámé catuṣprahára svarágamáḥ*, (3) *Śádabé catuṣprahára svarágamáḥ*, (4) *Sadháríté catuṣprahára svarágamáḥ*, (5) *Pañcamé catuṣprahára svarágamáḥ*, and (7) *Kaisíka madyamé catuṣprahára svarágamáḥ*. Dr. Minakshi has pointed out that the seven sections do not represent the 'permutations and combinations of *svaras* of *rágas* as is generally believed, but those of *grámas* ‡ and *játis* 'which are among the fundamental principles of South Indian music.' A note in

\* *Siddham namah Śiváya.*

† For a complete account of the technique of the music dealt with in this inscription, the reader is referred to *Epigraphica Indica*, and particularly to the latest contribution on the subject—Dr. C. Minákshi's *Administration and Social Life under the Pallavas* (pp. 256–275).

‡ *Gráma* = scale in classical music.

*Játi* means types of *tála* or keeping time in music. One of the *birudas* of Mahéndravarman is *Saṅkírnajátih*, the inventor of a new *játi* called *Saṅkírṇa*. (See *History* Vol. II—Part I, p. 557).

Tamil below this inscription in Pallava grantha tells us that the notes are intended 'for the eight and seven'\*, evidently meaning for the eight-stringed as well as the seven-stringed *vīṇā*.

The colophon at the end of the inscription mentions that these notations were composed by 'the King, a Māhēśvara or devotee of Śiva and disciple of Rudrācārya, † for the benefit of learners or students of music'. Scholars are now agreed that the King who composed these notes was no other than Mahéndravarman I himself who was a Māhēśvara and a great musician ‡. Rudrācārya, the music-master mentioned as the guru of Mahéndravarman, is identified with Rudrata, an old authority on music who flourished probably in the 7th century.

\* *Eṭṭirkum. ēṭṭirkum ivai uriya.* By the side of this inscription there is another, a short one—just a label—which reads *parivādinidā*. *Parivādini* is a seven-stringed *vīṇā*.

† *Rudrācārya śisyeṇa parama māhēśvarēṇa rājñā śisyahitārtham kṛtāḥ svarāgāmāḥ.*

‡ This conclusion is based (1) upon some lines of the Māmandūr inscription of Mahéndravarman—S. I. I. Vol. IV. No. 38 of 88 which Dr. Minakshi translates as "Having compiled according to rules and having made combinations (of *svaras*) in various kinds in fours.....to hear this unique composition played on an instrument.....". The combination of four *svarās* is, as Dr. Minakshi points out, clearly, a reference to the groupings of *catusvaras* in the Kuḍumiyāmalai inscription. The phrase *aprāptapūrvam* (= not known in the past) in the Māmandūr inscription shows that the king had made an original contribution to the science of music, and *Vādyāśravānaih* (= by hearing played on the instrument) indicates that he tested his composition on the *vīṇā*; and (2) upon fragments of inscriptions at Tirumayam and Malayakkōvil which will be noticed in their proper places. The following lines—*Gunasēna pramāṇāñ jeyta vidyā parivādini* from one fragment of a Malayakkōvil inscription, and the first line from another fragment—*Karkappaḍuvutukāñ* together make intelligible reading, and may be translated as—"See how this science (of musical notation) authoritatively laid down by *Gunasēna* may be practised on the *parivādini* or *vīṇā*." *Gunasēna* here is believed to refer to Mahéndravarman who was often called *Gunabhatta* or *Gunadhara*. As we have seen above, paleography also supports this conclusion.

The importance of this inscription is emphasised in the *Epigraphica Indica*. It is the only treatise on music now extant between the earlier *Nátya Śástra* of Bharata (4th century A. D.) and *Náradi siksá* (date not known) and the very much later one, Sáraṅgadéva's *Saṅgita Ratnákará* (13th century)\*.

*Tambikkinaru* or 'Younger brother's well', and *Anṇankinaru* or 'Elder brother's well' are two wells which lie respectively to the south and north of the hill. The former is the better known, and now supplies the village with wholesome drinking water. The *Anṇan* well is reputed to be the gift of Atalaiyúr Nàdàlvàr, the chief of Atalaiyúr nàdu; while the other bears an inscription which states that its 18 steps were constructed as a memorial to Udayappan by two Chettiyàrs who came from Trichinopoly in the time of Mallappa and Seventelunta Pallavaràyar.

There are temples here to Pidàri, Aṅgàlamman and Aiyanàr.

There are some fine sculptures on the parapet wall of the tank in front of the temple, and in the *mantapam* situated in the centre of the Teppakulam further east.

The village has a Branch Post Office. The weekly market is held on Tuesdays. There are tamarind and cocoanut groves here.

*Historical*.—There are 120 inscriptions in Kuḍumiyyàmalai, some of which are of great importance and help us not only to trace the history of the temple and village of Kuḍumiyyàmalai but throw much useful light on the history of the State. The oldest part of the Kuḍumiyyàmalai temple is the rock-cut cave shrine called the Mélakkóvil, or *Tirumérrali*, the idol in which is referred to in inscriptions as the Mahàdéva of Tirumérrali.

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\* Bharata's *Nátya Śástra* while defining different *játis* does not give actual examples in notation. Sáraṅgadéva's book includes notation, but it is so much later than Bharata's work that the author cannot be regarded as a first-hand exponent of Bharata's music. "In these circumstances it is easy to imagine the great value of the discovery of any noted music belonging to a period earlier than that of the *Saṅgita Ratnákará*. The Kuḍumiyyàmalai inscription supplies such music". (*Epigraphica Indica* Vol. XII—Jan. 1914).

Scholars assign the origin of this temple to the epoch of Mahéndravarman I, early in the 7th century. Next in date comes the shrine of Śikhānātha referred to as *Tirumūlattánam*. P. S. I. 230 refers to the gifts of Kóccadaiyan Rañadhíra Pàṇḍya also called Śādayan Māran (C. 710—740 A. D.) to the God of *Tirumūlattánam*. We may safely conclude that the shrine was in existence before the 9th century. It is next referred to in an inscription dated C. 922 A. D. in the reign of Parāntaka I when the attendants of Prince Kódāñdarāma who camped at Kuḍumiyāmalai during his Madura campaigns made gifts to the idols of *Tirumūlattánam* and *Tirumérrali*. The early inscriptions refer to gifts of ‘ever-burning’ lamps, and provisions for temple festivals and feeding of people, and the list of donors includes Muttaraiya princes and princesses, Irakkuvél princes and princesses such as Madurāntakan Irakkuvél or Ādittan Vikramakésari, and Naṅgai, queen of Sembiyan Irakkuvél Uḍaiyāl \* Kavimadi, the Còla crown-prince Kódāñdarāman, the early Pàṇḍya kings Śādayan Māran and Mārañjādaiyan, Mayilaitiñđan or Avantiya Kóvappallavarāyan and a devotee from Kodūngólúr †, modern Cranganur, in Malainādu.

It is interesting to note that all the early Còla inscriptions in this temple are either in the Mélakkóvil or on the walls of the second *prákáram*, and not in the main shrine of Śikhānātha. This suggests that the shrine was remodelled, and tradition attributes the remodelling to the time of Māravarman Sundara Pàṇḍya I. Princes and devotees who remodelled the temple have reinscribed on the *prákáram* and kitchen walls some of the more important grants of the earlier sovereigns that they had to remove or obliterate in the course of reconstruction. During the centuries of the Còla—Càluhya rule, Kuḍumiyāmalai was a prosperous town. Two divisions of the army were stationed here, and they interested themselves in the civic affairs of the town, and co-operated with the assembly of the

\* = Queen.

† See 351 of 1904.

nādu in maintaining charitable endowments (P. S. I. 125). The *mūnṛuppadai porkóyil kaikkólár* was part of the royal army receiving pay from the treasury, while the *náttíppadai paliyili aiññúrruvvar* was part of the local or popular militia which had in its ranks members belonging to the famous trade-guild or corporation, the *aiññúrruvvar*. During this period large structural additions were made to the temple. The *mahá-maṇṭapam* in front of the cave-temple was put up in the reign of Kulóttunga Cóla I (1106 A. D.). The earliest inscription that refers to the principal Amman of this temple is dated 1196 A. D. in the reign of Kulóttunga III. Among the donors to the temple was Kulóttunga Cóla Kadambaràyan. P. S. I. 166 dated 1212 A. D. records a royal order of Kulóttunga III exempting certain temple lands from taxes, and the *prásasti* in this grant is a variant giving new historical facts not mentioned in the other *prásastis* of this king found elsewhere, and adds considerably to our knowledge of contemporary South Indian History \*. There is also a grant by an unidentified Kulóttunga to Śaiva *mathams* at Kudumiyàmalai.

The period of the second Pàṇḍyan Empire marks another era of prosperity for this village and its temple. As mentioned above, the remodelling of the Svàmi shrine is attributed to Màravarman Sundara Pàṇḍya I. P. S. I. 1091 is a verse in Sanskrit which mentions that the *vimánam* of Śí Akhilàndéśvarí was constructed by the 'hero Sundarésa', 'to shine as an ornament to the Pàṇḍya country'. It is probable that the king referred to was Màravarman Sundara Pàṇḍya I. The *sabhámaṇṭapam* and its annexe are of Pàṇḍyan architecture, and their construction is attributed to Gàṅgaiyaràya vassals † of the Pàṇḍyas. The successors of Màravarman Sundara Pàṇḍya also evinced great interest in the growth of the temple. For half a century from about 1215 to 1265 A. D., the old *maṇṭapams* were renovated, and additional structures were put up. It is interesting to note

\* See *History* (Vol. II—Part I, pages 612-3).

† One of them is referred to as the *Uḍaiyár* (or lord) of Árrúr.

what steps the temple authoritites took to add to the temple structures by co-operative effort. P. S. I. 285 (1228 A. D.) registers an agreement drawn up by representatives of the *nádus*, *nagarams*, *úrs* and *padaipparrus* of Kónàdu to provide funds for the renovation of this temple. This meeting fixed the quota to be paid by every person living within 24 *kádams* (=one league) of the village, and empowered the temple authorities to collect contributions in money and in kind. The temple authorities augmented their funds by selling lands to a dancing woman of the temple named Umaiyálvi Nàcci\*, also referred to as the daughter of Durgaiyàndàr, for 73,300 current gold coins. This woman was a philanthropist, and built the Amman shrine adjoining the cave temple, and consecrated there the goddess Malaiyamaṅgai or Saundaranàyakí. Jatàvarman Víra Pàṇḍya II issued a royal order from his camp at Kàraiayúr granting to this Amman shrine the village of Mélamànallúr, excluding the lands belonging to the Siva temple of that village and those belonging to a monastery, *Nárpatteniyáiravan tirumatham*, attached to the Kuḍumiyàmalai temple. Saṅkaran Kaṇḍan Kalikadinda Pàṇḍya dévan was another notable donor. The temple acquired lands, gardens, and wells in the villages of Viśalúr, Pinnaṅgudi, Maruṅgúr or Maruṅguppatti and Kàraiayúr, in addition to Mélamànallúr mentioned above. During this period the *nádu* to which Kuḍumiyàmalai belonged seems to have been administered by Gàṅgaiyaráyas and Vanàdaràyans or Bàṇa chieftains as vassals of the Pàṇḍyan kings. On the *gópuram* of the temple are inscribed verses in Tamil †; five of them are in praise of a Pàṇḍya king, and five others in praise of a Bàṇa chief‡. P. S. I. 601 throws some light on the system of judicial trials during this period.

The only inscription in the Subrahmanyá temple on the top of the rock is dated 1317 A. D. The temple may have been built in the 13th century. The earliest inscriptions on the walls of

\* P. S. I. 319 calls her *Nàcci*, but P. S. I. 366, 369 and 529 *Periyánàcci*.

† One of them is attributed to the poet Pugaléndi.

‡ The Bàṇa is referred to as Víramágadan Ponparappinán.

the present *garbhagṛham* of the Śikhānātha shrine are P. S. I. 903 which mentions Pillai Pallavarāyar, and may be dated 1457 A. D., and P. S. I. 726 dated 1510 A. D. This fact corroborates the architectural evidence adduced above that the *garbhagṛham* and *ardhamāṇṭapam* of Śikhānātha, as they stand at present, were re-built in the 15th century. Kuḍumiyāmalai felt the influence of the vigorous administration of the Vijayanagar viceroy, Prince Vīra Kampaṇa Udaiyār, and two inscriptions (P. S. I. 960 and 961) record a reconciliation between two local hostile parties shortly after Kampaṇa's death. Another Vijayanagar viceroy mentioned here is Gópa Timma of the Śaluva family. A Pallavarāya chief of Vaittūr, Tiruvinaitírttār also called Vīra Narasiṅgarāya Nāyaka Pallavarāya, sold the village of Pudūr to the Kuḍumiyāmalai temple, to find the money to pay his tribute to the Vijayanagar emperor Vīra Narasimha II (1510 A. D.). For some reason, not explained in inscriptions, worship seems to have been suspended in the temple for some years, until it was restored in 1524 by Rāhuva (Irāhuva) Nāyakkar who also endowed the temple with a village near Annavāsal. An inscription of the time of Tirumala Rāya is illegible, and one of the reign of Sadāśiva relates to a gift to the temple by Veṅgappa Rāyar, a native of Tondaimaṇḍalam.

During the period of the Madura Nāyaks and afterwards, the Maruṅgāpuri chiefs owned territories which extended to within a few miles west of Kuḍumiyāmalai, and the Vaittūr-Peruṅgalūr Pallavarayars extended their conquests westward and brought the village of Kuḍumiyāmalai under their rule. The names of Venṛumālāyiṭṭa Pallavarāyar, father of Śrī Raṅganātha, Pillai Pallavarāyar, Mallappa Pallavarāyar and Sevendelunta Pallavarāyar are mentioned as donors to this temple. Sevendelunta, who was a devout Śivite, is said to have added to the temple, *gopurams*, *māṇṭapams*, halls, flower-gardens, and groves, and built cars for it. There is an inscription in Tamil verse in praise of a Pallavarāya chief.

Raghunàtha Ràya Tonðaimàn (1686–1730), the founder of the present line of Pudukkóṭṭai Rulers, and his minister Kurunta Pillai built the front *maṇṭapam* of the rock-cut cave shrine, and Vijaya Raghunàtha Ràya Tonðaimàn (1730–69) built the steps to the *maṇṭapam*. His chief military officer, Raghunàtha Śervaigàr, son of Liṅgappa Śervaigàr, dug the tank to the north of the temple, known as *Śeṅgalanirōdai*, and built steps on its banks.

Paccai Tonðaimàn, who disputed in 1730 the succession of Vijaya Raghunàtha Ràya, took shelter within the walls of the temple, and was besieged by the latter's forces until he surrendered. Vijaya Raghunàtha Ràya was crowned in this temple. The *maṇṭapam* in front of the Bhairava shrine is said to have been built by Ramasvàmi Aiyar, who was Kàrbàr of the State. In 1865 Ràja Ràmachandra Tonðaimàn celebrated a *kumbhábhisekam* in this temple.

**Kumaramalai.**—was formerly included in the village of Pulvayal. Though not of much architectural merit, the temple to Subrahmaṇya on the top of a low bare rock here is a handsome, if small, building, and an admirable view of the country round is obtained from it. The foundation of the temple is ascribed to a Sétupati whose territory then lay within a mile of this place. Being a staunch worshipper of Subrahmaṇya, he used to journey frequently to the God's favourite shrine at Palni. To save him this trouble in his old age, the God appeared in a dream, and commanded him to build a temple on this rock, where he promised to come and reside. The God who is worshipped here as a boy (*Kumara*) has been celebrated in a century of verses called *Kumaréśa Śatakam* by Muttumínakṣi Kaviràyar of Pulvayal also called Gurupàda-dàsa.

The tarn on the rock is considered holy, and its water is used to bathe the idol.

*Kunnakkudippatti*.—This village is half a mile from Kumaramalai. There is a hill near it considered to be too sacred to be used as a quarry. A tomb under a pipal tree is shown as the *samádi* or grave of a saint who once lived here.

**Kumaramangalam**.—(*Kumáramangalam*; *Firka*—*Nír-pañi*; *Vattam*—*Máttúr*; *Distance 28½ miles*; *Population 481*.) There are small temples here to Máríamman and Pidári. Kumáramangalam Railway Station is within half a mile of Máttrú village.

**Kunnandarkovil**\*.—(*Kunnándárkóvil*; *Distance 17 miles*; *Population 336*.) referred to in inscriptions as *Tirukkunñrákkudi* has a rock-cut temple which may be assigned to the time of Nandivarman II Pallavamalla (C. 710—775 A. D.). In plan it is similar to the Gókarnéśvara temple at Tirugókarnam. On the rock face to the south of the cave is the figure of Ganéśa with his trunk curled to the right, and to the north is a Sómáskanda group in which Subrahmánya, who is generally placed between Siva and Umá, is placed to the left of Umá. The *dvárapálakas* are portrait-sculptures. The figure to the south is that of a chief, probably the Pallava king himself, or a Muttaraiya vassal of his. The other is that of a nobleman probably the governor of the nádu, and his features exhibit humility and reverence. From the coronet on the chief's head projects what according to Mr. Longhurst are bull's horns †.

A number of persons whose names are enumerated in ten inscriptions (P. S. I. 1097 to 1106) contributed to the erection of the manṭapams in front called the *Póttaraiyan* and the *nṛta manṭapams*. The hundred-pillared *manṭapam* is of the Vijayanagar style, and is designed to represent a chariot on four

\* *Kunru*—*Andár*—*Kóvil*=the 'temple of the Lord of the hill'.

† Another suggestion, which is more probable, is that the horns are those of the crescent, and are intended to recall the fact that the Pallavas, as is mentioned in the *Nandikalambakam*, claimed descent from the lunar race of kings.

wheels drawn by a pair of horses. The second *gopuram* is probably a twelfth century structure. The image of a *Pattavan* here represents a man who lost his life while watching the temple property, and offerings are occasionally made to him. The temple has some fine bronzes.

The two oldest inscriptions in the temple belong to the reigns of Nandivarman and Dantivarman, and refer to the feeding of Brahmins and other persons during the *Ardra* festival. The other inscriptions belong to the reigns of the Còla—Càlukyas, later Pàndyas and Vijayanagar kings. Among the donors to this temple are a Tonḍaimàn, called Valattuvàlvitta Tonḍaimàn who lived in the reign of an unidentified Kulaśekhara Pàndya, Adaikkalaṅgàttàr also called Narasiṅgadéva, chief of Peràmbúr, and Āvuḍai Nàyanàr or Pillai Pallavaràyar, chief of Perungalúr. One of the Pàndyan inscriptions is a royal order instituting a daily service in the temple called *Ráyaráyan Sundara Pándyan Sandhi*. Another relates to a sale of lands to Vyàpaka Siva, a disciple of the spiritual head of the *Naduvilmatham* at Tiruvanaikóvil. (See *History* Vol. II—Part I; page 686). There is a record here which relates to a covenant among araiyars who agreed not to cause any damage to the villagers, and not to molest wayfarers and tenants whenever they were engaged in internecine feuds. An undated inscription on the unfinished *gopuram* in modern script relates to a toll of 1/16 *panam* levied for the benefit of the temple on every package of goods coming from or going to Tanjore and Trichinopoly.

Kunnàndàrkóvil is one of the earliest Kàràla Vellàlar settlements in the State. It is also an important Kallar settlement. It is said that the northern part of the village belongs to the Kallars of the Vadimalai nàdu, and the southern to those of the Tenmalai nàdu. The joint meetings of the panchayats of the two nàdus are held in the Kunnàndàrkóvil temple. An inscription in the temple dated about 1394 A. D. tells of a joint meeting of assemblies, artizans and agriculturists

to which learned and influential men were invited from Sríraṅgam and Tiruvānaikóvil, to consider the loss of life and property that the Kallars had caused, and to afford protection to the people, who in return were asked to make to the temple an annual payment, and an offering of a ring for every marriage celebrated.

Kunnāṇḍārkóvil is the headquarters of the firka and vattam of the same name.

**Kunnattur**.—(*Kunnattiür*; *Firka*—*Virdlimalai*; *Distance 35 miles*; *Population 1039*). Here is a small rock on which stands an ancient temple to Subrahmaṇya. Granite slabs are quarried here, and transported to Trichinopoly. There are here a temple to Siva as Visvanātha, and another to Māriamman

**Latchmanpatti**.—(*Lakṣmanpatti*; *Firka*—*Nirpañani*; *Distance 21 miles*; *Population 1,638*) is called in an inscription *Lakṣmanpāṇḍūrappaṭti* or the place of Lakṣmaṇa Pāṇḍurāṇ. The Kallars sometimes claim for it the distinction of being the chief village of Vīśeṅginādu comprising 32 settlements. It has a mosque with a hall measuring 28 ft. by 22 ft., a hexagonal room and a couple of minarets, but the building is derelict owing to the emigration of the Muslim population. An inscription in the village refers to the assignment of lands in 1788 by Rāya Raghunātha Tonḍaimāṇ to Ahmad Shah Gurukkal, Imām (?) of this mosque on the orders of Nawab Umdat-ul-Umara of Trichinopoly. The *inām* lands which it enjoyed under the authority of the Trichinopoly Nawabs have been resumed by the Darbar. There are shrines here to the village gods Aiyanār and Muniśvara.

**Madattukkovil**.—(*Madattukkóvil*; *Firka*—*Nirpañani*; *Vattam*—*Nángupatti*; *Distance 22 miles*). A deserted Siva temple some furlongs from Marudampaṭti village is all that remains now of the once flourishing village of Madattukkovil. The temple, which has been conserved, is a monument of great beauty. Very characteristic are the *Kumbha pañcarams* with

bulging *kumbhams* with beaded ornamentation, the festoons on each side of the shafts above them and the brackets of the *kapódam* on top, and the *upapitham* or plinth with the grooved *kumudam* and *kudus* with the central rosette and the flowing foliage on each side. These features and the *puspapódigai* corbels mark the central shrine of Tirupperumàñdàr, as the *lingam* here is called in inscriptions, as obviously belonging to the Vijayanagar style (1350—1600 A. D.). The petals of the *idal*, the cornice and the decorated panels exhibit consummate artistic skill and delicacy. One cannot fail to admire the charm and grace of the small panels depicting the five great Purànîc *Rsis*, Pulastyâ, Viśvàmitra, Bhàradvàja, Jamadagni and Agastya, and Dévi worshipping the *lingam*, those of the *Bhútaganâ*, the *bhútas* revelling in music and dance, that of Subrahmanyâ on his peacock, that of the hunters, and that of Kṛṣna dancing on the serpent Kàlîngâ, and the elaborate scroll work and the twining creepers\*. The *prákáram*, of which the northern portion alone now remains, is a sort of cloister, which is quite plain and much lower than the main shrine where all the inscriptions are. There is a finely carved *lingam* within the temple, and the sculptures that have been discovered so far are arranged in the *prákáram* and in front of the temple. The Amman shrine stands to the north-west outside the enclosure of the Siva shrine. It consists of a *garbhagṛham* without a *vimánam*, and a closed *ardhamantapam*. The idol of the Amman within is mutilated.

P. S. I. 56, of the reign of a Parakésarivarman, in the *prákáram* wall helps us to date the earlier shrine that must have existed here before the present one was built. On the assumption that this Parakésari was a predecessor of Ràja Ràja I,—

\* Some of the architectural features of this temple and of the Ávadâyár-kóvil in the Tanjore district have not been rivalled—much less surpassed anywhere in the Tamil Nád.

it is quite likely he was \*,—we may conclude that the earlier Śiva shrine existed in the 10th century. A *nṛttamāṇḍapam* or ‘hall of dance’ is said to have been constructed in 1030 A. D. (P. S. I. 105 belonging to the reign of Rājādhīrāja I). P. S. I. 1107, an undated inscription, mentions that Vírasíṅga Panman (Varman), an officer of a Gāṅgaiyāraṇya chief, built the central shrine in its present form †, replacing the original shrine. From an inscription (P. S. I. 140) of the twelfth year of Rājādhīrāja II which records an endowment to the Goddess, we may infer that the Amman shrine was in existence in 1179 A. D. The other inscriptions except two belong to the Cōla and Pāṇḍya periods, and mention grants to the idols, for the institution of festivals and for repairs to the temple. Among the donors occur the names of Kulōttūṅga Cōla Kadambarāyaṇa also called Tennan Edirilāpperumāl who made grants to a number of other temples also including those at Śattanūr, Kuḍumiyāmalai and Kāraiyyūr, and of a rich but pious dancing girl. An inscription of the Vijayanagar period dated in the ‘reign’ of Víra Rāyanṇa Uḍaiyār registers the conclusion of a long-standing feud, and the signing of a political compact between the residents of Pérāmbūr and Kīlaikkurichi.

A shrine to Karuppar near this temple has recently risen into some importance.

**Madiyanur or Madiyanallur.**—(*Madiyanallūr; Firka—Nārttāmalai*; Distance 7½ miles; Population 593). Improved strains of ragi (E. C. 593) and *Nellore Śamba* paddy have been introduced here. There are pre-historic burial places in S. Nos. 48 and 39.

\* *Parakésaris* and *Rājakésaris* after Rāja Rāja’s time appended their names to these titles. Only the earlier ones called themselves merely *Parakésari* or *Rajakésari* without recording their names. This record mentions a chief, Uḍaiyār Vīracōlan Uttamasīlan whose name suggests one of Parāntaka’s surnames, in which case its date would be 920 A. D.

† The expression புகூர்த்துவம் suggests that the shrine which had been in ruins was rebuilt.

The earliest inscription in the Tiruvagastiśvara temple is dated in the 12th year of Rājādhirāja, probably Rājādhirāja II (1172–1187). There are three Pāṇḍya inscriptions, one of which records a gift by Vitan̄gan Kumaran, also called Kuriyudaiya Pāṇḍyadévan, of Malainādu, and another, the sale of temple lands including tanks and wells to a native of this village. There are small shrines here to the village gods—Aiyanār, Karuppar, Munis̄varar and Pidāri.

**Malampatti.**—(*Malampatti; Firka—Nirpalani; Vattam—Pérambür; Distance 26 miles*) is a Christian village. The church here dedicated to St. Francis Xavier, the Apostle of the Indies, is a famous place of pilgrimage resorted to by numerous pilgrims. The feast is kept annually on 2nd and 3rd December.

When Hyder Ali Khan's men entered the State from the Trichinopoly side in 1781, Rāya Raghunātha Tonḍaimān fought with them at Mālampaṭṭi and cut off their heads—a feat celebrated in the *Venkāṇna Šervaikār Valaṇḍān*.

About 1878, Mr. Bruce Foote in the course of his geological survey discovered outcrops of magnetic iron-ore on a ridge near Malampatti. In 1908 Mr. Alexander Primrose found extensive deposits extending north and south near Mālampaṭṭi and Amburapaṭṭi \*. They are not however sufficiently rich to repay working.

**Malayadipatti.**—(*Malayadippatti; Firka—Kunnāṇḍárkóvil; Vattam—Taluk Kilaiyúr; Distance 24 miles*) also called *Tiruválattūrmalai* is noteworthy for its double rock-cut temple dedicated to Śiva and Viṣṇu. The two shrines are hewn out of the same rock. The Śiva temple, which is the older, is of the Mahéndra style. The upper and lower parts of the massive pillars are cubical, while the middle is octagonal. The front half of the cave is a hall of the rock-cut shrine running east to west, while the rear half has a square cell, wherein is the *lingam*

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\* See *Manual* (Vol. I.) Pages 196–7.

with a sort of *ardhamanṭapam* in front, wherein the *nandi* is placed on a pedestal. On the walls are panels with figures in bas-relief including the Saptainatrka group, Gaṇeśa, Vírabhadra, Śiva, Viṣṇu and Mahiṣasuramardiní. The Durgā or Mahiṣasuramardiní panel is of particular interest; and the Goddess here as at the Seven Pagodas is represented with a benign countenance, eight-armed, astride on her lion, and aiming a spear at the *Asura*. The *dvárapálakas* are, like all Pallava *dvárapálakas*, two-armed. One of them bears a bull's horn and a coronet. Evidently this figure represents a person of rank probably the chief who built the shrine.

P. S. I. 16 dated in the 16th year of the Pallava King Dantivarman (C. 775—826 A. D.) mentions that Vidélvídugu Muttaraiyan also called Kuvàvan Sattan cut this temple out of the Tiruvàlattúr malai, and installed the *lingam* which is here named Vágísvara \*, after Saint Appar.

In front of the rock-cut shrine is a *mantapam* built in the Vijayanagar style, the pillars of which are slender and have corbels of the *puspapódigai* type.

The Viṣṇu shrine belongs to what Longhurst calls the Mamalla style. The pillars here are more elegant than in the Śiva temple. The base is carved in the shape of a conventional lion sitting erect and carrying the shaft of the column on its head. The shaft is crowned with a capital which carries a double bracket supporting the architrave. The pillared hall in front of the cell contains large panels cut in the side walls filled with sculptures in high relief including Narasimha and Varāhamúrti, and standing and seated images of Viṣṇu with his Dévis. The cell proper contains the principal idol, a marvellously carved image of Viṣṇu as Śeṣaśáyi or 'the God lying on the serpent Ādiśeṣa'. The five hoods of the serpent are spread out like a canopy over the God's head. From his

\* Vágísvara is the Sanskrit equivalent of Tírnávukkaraśu—a name of Appar.

navel rises a lotus stalk crowned with a flower on which Brahma is seated. The feet of the God rest on another lotus. On the wall are the figures of Madhu and Kaiṭabha, two demons who threatened to slay Brahma, but were themselves slain, and other sculptures representing *Dévas*. In front of the serpent couch are the kneeling figure of a R̄ṣi believed to be Bhāradvāja, and of a goddess, probably Bhúdéví or the Earth Goddess. The idols are all covered with stucco decoration parts of which have peeled off revealing the finely chiselled features of the sculptures proper \*. The two-armed *dvárapálakas* here also do not seem to be conventional figures, but may be portrait-sculptures.

An undated inscription—P. S. I. 943, records that Maṅgan Tenkondān, son of Šellapókkān, an *Araiyan* of Temmāvūr built the *Amman* shrine and installed the Nàcciyàr in it.

Two inscriptions—P. S. I. 757 and 912—refer to a gift of villages and other grants to the Viṣṇu shrine by Acyutappa Nayak, king of Tanjore (16th century).

P. S. I. 116 dated 1087 A. D., a record of the reign of Víra-rājéndra, mentions that Kalakkudi was a *dévadánam* village belonging to the Śiva temple here. P. S. I. 904 in the Śiva temple relates the story of Āvudaiyàn Tévan of Púccikudi who went to the house of a dancing girl at Tirunedūngolam, and finding her in the company of a Brahmin killed both of them and lost his eyesight in consequence, but recovered it on his vowing to grant lands in perpetuity to the God Vágíśvara and the Goddess Vadivullamaṅgai.

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\* Cf. Longhurst: *Pallava Architecture Part II*. pp. 7-8—"Traces of old plaster and crude colour work will be found on almost every finished temple at Mamallapuram, and in most cases the plaster-work does not represent late additions either.....The beautiful sculptures as we see them to-day, in all probability, look very much nicer now than they did in the days of the Pallavas, because all of the finished monuments, both rock-cut and structural, were originally covered with a coating of plaster and white-wash to serve as a ground for colour."

There are crude paintings, now considerably defaced, on the ceiling of the Viṣṇu cave-temple just above the reclining Viṣṇu idol. When these paintings were first discovered within the *garbhagṛham* of a Hindu shrine where worship is carried on and which even caste Hindus other than priests are not permitted to enter, it was conjectured that they were Pallava paintings—probably coeval with the temple, and, without examining them, people began to talk and write of ‘Pallava’ paintings at Malayadipatti, and even Dr. Vogel reported the discovery. The paintings are not earlier than the 16th century, and are perhaps much later.

**Mandayur.**—(*Mandaiyür*; *Firka*—*Nirpalani*; *Distance 22 miles*; *Population 1,555*). The local God is called *Palamuttusvāmi*, and in his honour an annual festival is celebrated for 16 days in the adjacent jungle. During this period unclean and pregnant women are sent out of the village to prevent pollution. There is a sacred *Vanni* (*Prosopis spicigera*) tree here, oaths taken under which are held to be particularly binding. This tree has such a reputation in the neighbourhood that one often hears disputants say—“Will you go to Mandayür and swear?”.\* There is a Perumāl kóvil here. Earth-salt was manufactured here until 1888, when the manufacture was suppressed in the State.

**Mangatevanpatti.**—(*Marigatévanpatti*; *Firka*—*Kiranür*; *Vattam-Marudiür*; *Distance 17. miles*; *Population 848*). There is a mound here containing the ruins of a stone Jaina temple. The temple faced east, and had a sanctum 12 feet square and an *ardhamanṭapam*. There are traces of a *tirumadil* built of rubble. There are now two Jain images here, a *Tīrthaṅkara*, who may be identified as Ādinātha, and a *Yakṣi*. The *Tīrthaṅkara* image, which is fractured across the neck, is 5' in height, and has a halo with flames and the usual triple-umbrella. The *Yakṣi* is seated in the *virásana* pose,

\* மண்ணட்டழுரில் வந்த பிரமாணம் பண்ணிக்கொடுப்பாயா?

her left hand is placed on the thigh while the right holds a flower. There is a figure of a lion cut in the pedestal, below which are three attendants or devotees, two males and one female. The whole site has been conserved. The idols of Pārśvanātha and of another Tīrthaṅkara which once stood here have been removed to the State Museum.

There are urn-burials in the water-spread of the Mośakudi tank to the west of the Jaina temple.

**Mangudi.**—(*Mángudi*; *Firka*—*Kudumiyámalai*; *Distance 8½ miles; Population 1306*). The temple of Mínáksí Sundaréśvara, called in inscriptions Padiyaníśvaramuḍaiyàr, is a fine though small and plain building, and may be said to belong to the period—1110—1250 A. D.,—probably about the middle of the 13th century. The lotus points in the upper abacus of the capital, and *kūḍus* which have a central aperture above half way up (except those that are practically miniature niches with figures in them) surrounded by foliage, point to this date. There are two inscriptions here which have not yet been published. One of them is dated in the 20th year (1354 A. D.) of Māravarman Víra Pāṇḍya (A. D. 1334), and refers to a grant of lands to the Amman of the temple by a local chief Senpagapperumál Kadambaràyan, and mentions that the Amman was installed by Círrambalam Uḍaiyàr also called Śokkan Akalperràr or Tennavan Pāṇḍikónàr of Sundaracólapuram (modern Sundaram), and the other is illegible. There is also a small rock-cut shrine of rough workmanship. The inner shrine is about 5' 6" in height, 3' 10" in length, and 1' 11" in width, and has a figure of Gañéśa sculptured in bas-relief on the wall. The verandah in front is only 1' 5" in width. The other places of worship include a temple to Viṣṇu, one to Sàsta or Aiyanàr said to have been built by Vallambars about 1660, and a mosque to which *mányams* granted by the State are attached, built by the site of the grave of an Auliya or Muslim saint who lived and died here.

**Marayapatti.**—(*Máráyapatti*; *Firka*—*Kuḍumiyámalai*; *Vattam*—*Tiruvéṅgaivásal*; *Distance 8 miles*; *Population 541*). There are pre-historic burials in S. No. 153/3.

**Marudur.**—(*Marudúr*; *Firka*—*Kiranúr*; *Distance 17 miles*; *Population 145*). Improved methods of cultivation such as the use of Kirloskar ploughs, and application of Ammonium Sulphate to paddy have been introduced here, and experiments with *Nellore Śamba* and *Kicchli Śamba* varieties of paddy have been successful.

**Mattur.**—(*Máttúr*; *Firka*—*Nírpalaṇi*; *Distance 26 miles*; *Population 938*) is a village on the Pudukkóṭṭai-Trichinopoly Road near the northern frontier of the State. It contains a frontier toll-gate; a chatram at which a certain number of Brahmin travellers used to be fed daily; and a well endowed temple to Sanjíviràyar or Hanumàn.

The Khilji general Malikafur is believed to have passed through Måttúr on his way to Madura early in the 14th century, and a number of Muslim generals who went south in the 17th century to destroy Śuraikkudi are also said to have camped near Måttúr kuḷam \*.

**Rásipuram.**—(*Distance 26½ miles*) also called *Mínáksiambál Samudram*, is a hamlet of Måttúr. This place had once a temple to Måriamman whose votaries practised hook-swinging at least as late as 1825, when, according to an inscription, a stone pillar was erected on which this swinging took place. Near it is a place called bangle-mound which contains bangle-earth, used till recently in making bangles.

**Melappuduval.**—(*Mélappuduval*; *Firka*—*Kiranúr*; *Vattam*—*Kiranúr*; *Distance 17 miles*; *Population 815*) is an old *inám* village granted to Brahmins under the name of Vijaya Raghunátha Samudram. The story is that it originally belonged to the Sétupatis of Ramnad, and was given away by one of them,

\* See *History* (Vol. II—Part I, pages 632 and 728).

by name Vijaya Raghunātha, when he once camped here on his way to Trichinopoly. This account is evidently inaccurate. The village lies near Kíranúr, and there is nothing to show that the Sétupatis ever extended their sway so far. It is likely that the grant was made by Namana I of Kolattúr in the name, and at the request, of the Sétupati mentioned above, whose friend Namana was, and at whose capital he had stayed for some time.

The grant was subsequently confirmed, and enlarged in the time of Ràmasvàmi Toñdaimàn, Namana's successor.

**Minaveli.**—(*Mìnavéli*; *Firka*—*Virálimalai*; *Distance 27 miles*; *Population 1,408*) called in inscriptions *Ménelvéli* or the western rice fields. The three Pàndya inscriptions here refer to grants to the local temple, and to some special taxes \* levied in the past. One of the donors was a chief by name Kadambaràyan also called Terran Araiayarkalañjappirandàn.

**Minnattur.**—(*Minnáttír*; *Firka*—*Kunnándárkóvil*; *Distance 21 miles*; *Population 1,919*) is a Kallar village on the north-eastern frontier. Earth-salt was formerly manufactured here. There are casuarina and cashew-nut plantations in the neighbouring hamlet of Narangianpatti. Muníśvarar, Sannàsi, Periya Nàinàr and Pidari are the village deities that are worshipped here.

There are prehistoric burial sites—both cist and urn-burials—near Tumbakkulam (S. No. 18) at Nàrangianpatti.

**Mullaiyur.**—(*Mullaiyúr*; *Firka*—*Nirpalanî*; *Vattam*—*Kattalúr*; *Distance 28½ miles*; *Population 472*). Near mile 3½ on the Virálimalai—Kalamàvúr road there is an image of a hunter cut in bas-relief on a wedge-shaped stone slab. The figure is a standing one and wears a sort of breeches and has a dagger stuck through his belt. He holds a long bow in the left hand and an arrow in the right, and has *patrakundalas* in the ears, a coronet on the head and a halo round it. This figure has

\* Duties on rice, grain, salt, sandalwood, bullocks, cows, etc.

not yet been identified. A furlong to the south of this place there is an image of Jyéṣṭā probably belonging to a temple that may have stood near this site. The two images have been conserved.

**Muttampatti.**—(*Mūṭṭampatti*; *Firka*—*Kiranir*; *Vattam-Vaittūr*; *Distance 10 miles*; *Population 411*). There are pre-historic burial sites on the right flank of Pudukkulam and Adanakkulam waterspreads, and in S. No. 81/A near Periyakulam in the hamlet of Surāṇḍappatti. Some of the cists in Surāṇḍappatti were excavated in fasli 1344 (1934–5).

The Kallars who live here belong mostly to the Kulamaṅgalyanāḍu.

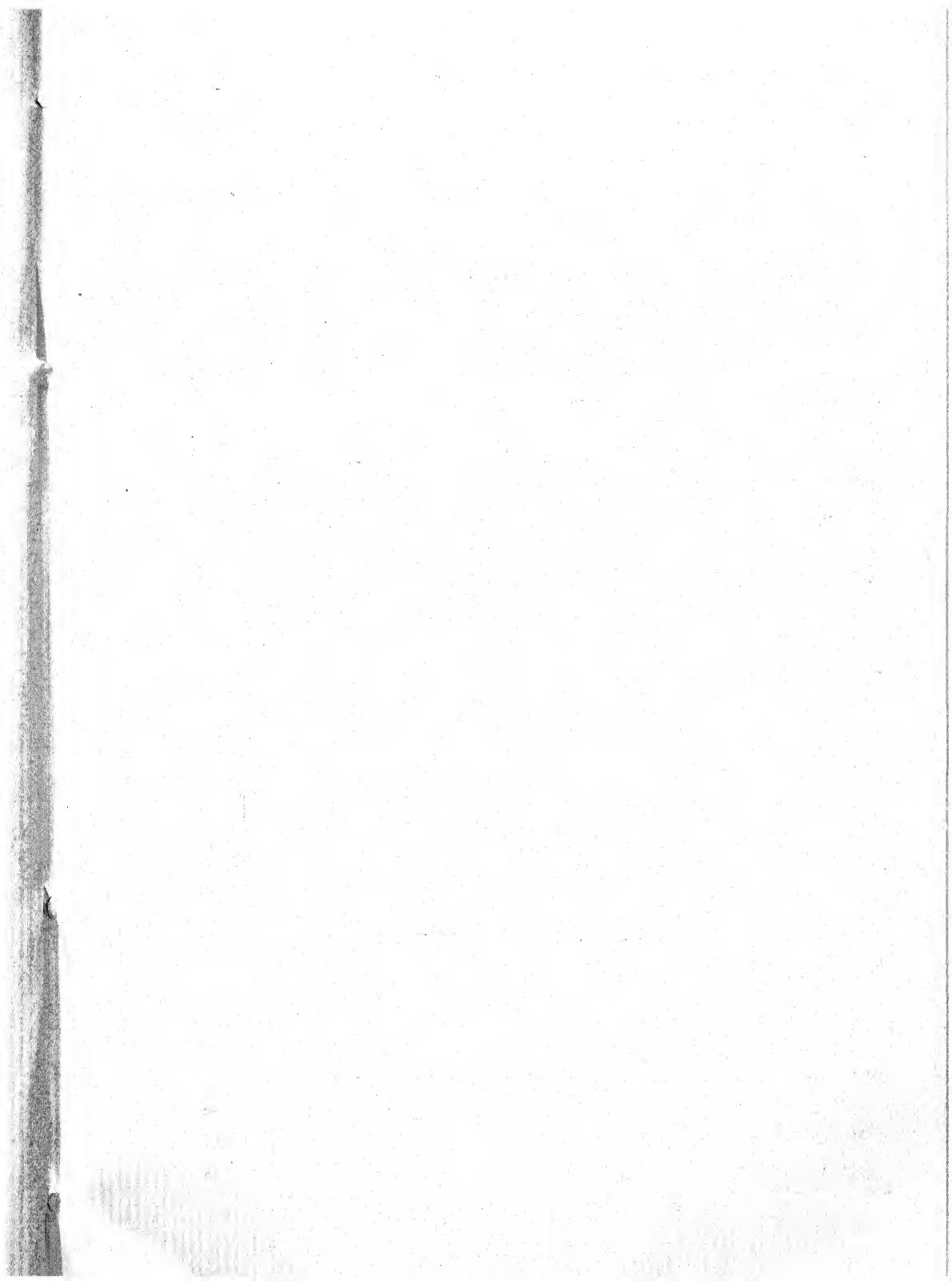
**Muttukkadu.**—(*Muttukkádu*; *Firka*—*Nárttámalaī*; *Vattam*—*Todaiyir*; *Distance 9 miles*; *Population 694*). There are pre-historic burial sites in the *vári* of Goñjankulam (S. No. 64), and in the grazing ground S. No. 62/b. There are both cairns and cists some of which were excavated in fasli 1341 (1931–2).

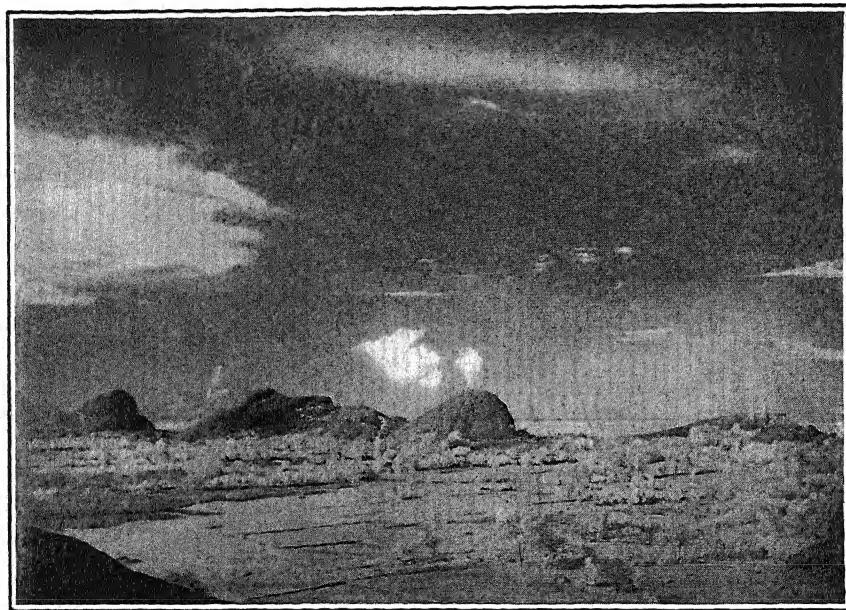
**Nallur.**—(*Nallúr*; *Firka-Nírpalaṇi*; *Vattam-Latchuman-patti*; *Distance 19½ miles*) was formerly a relay station for jutkas plying between Trichinopoly and Pudukkóṭṭai. It is now a Railway station \*.

Its full name is *Alagiya Dásama Nallúr*. It had another name, now no longer current, *Kúlai Piccai Médu*, or the mound of the mutilated Piccan—a notorious Paraiya criminal who had one hand and one leg cut off for secretly poisoning other people's cattle.

Here are an old temple, a fine tank, and a chatram. The chatram was built in 1708–9 A. D. for the benefit of pilgrims to Rámésvaram by Alagiri Nayakan son of 'Treasury' Mínakṣi Náyakan. The likeness of the founder is carved on one of the chatram pillars, and bears the usual Vaiṣṇava caste-mark on the forehead. There is also a figure of a woman, probably his

\* The Railway Station bears the name *Tondaimán Nallúr*.





wife. Vijaya Raṅga Cokkanātha Rāmasvāmi Tonḍaimān of Koṭattūr enhanced the original endowments to the temple and the chatram. For some unknown reason, however, the lands set apart for their maintenance passed subsequently into the hands of a Muslim who, as could be expected, took no interest in the charity; though they were in later times secured, in exchange for other lands, by Fouzdar Appavaiyar. The charity was conducted by the descendants of this nobleman, and Brahmins were fed free in the chatram. The Darbar are now administering this charity.

**Nanguppatti.**—(*Nānguppatti*; *Firka-Nirpalani*; *Distance 20 miles*; *Population 730*). Near this village are granite quarries. The Śervaikārs\* of this place were formerly powerful supporters of Rāmasvāmi Tonḍaimān of Koṭattūr and later of the Pudukkōṭṭai Tonḍaimāns. One of them helped the Tonḍaimān in capturing the Marudūs of Śivagaṅga. Some kinsmen of the Rājā now live here. The village contains a temple to Māriamman to which Subrahmanyā Mudaliyār, a minister of Vijaya Raghunātha Rāya Tonḍaimān, made liberal grants.

**Nanjur.**—(*Nāñjür*; *Firka—Kiraniür*; *Vattam—Marudür*; *Distance 16½ miles*; *Population 857*). An *inām* village granted in 1734 A. D. to Brahmins by Vijaya Raṅga Cokkanātha Tonḍaimān. It is the headquarters of a Roman Catholic parish under the control of the Trichinopoly diocese. The parish church of 'Our Lady of Sorrows' (*Notre Dame des Douleurs*) has a convent and a school attached to it.

**Narttamalai.**—(*Nárttámalaī*; *Distance 10½ miles*; *Population 569*) is the name given to a group of low hills and a village that lies nestled at their foot. The legendary account

\* The Śervaikārs of Nānguppatti are Úñjanainát̄tu-Kallars, and were known in the 16th, 17th and 18th centuries as *an̄junilaipparru Sardār* or 'Commandants of the fighting men living in the five villages' of Nānguppatti, Pérambūr, Marudampatti, Pákkudi and Sáranakkuđi, which were formerly under the rule of the Pérambūr—Kattalūr chiefs.

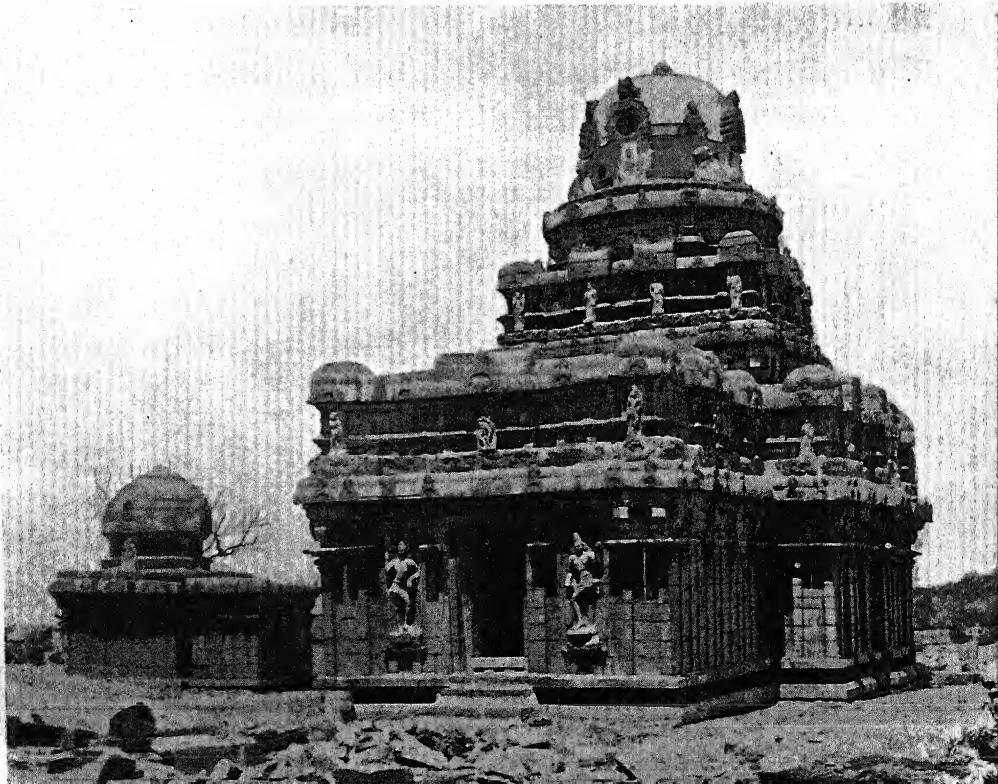
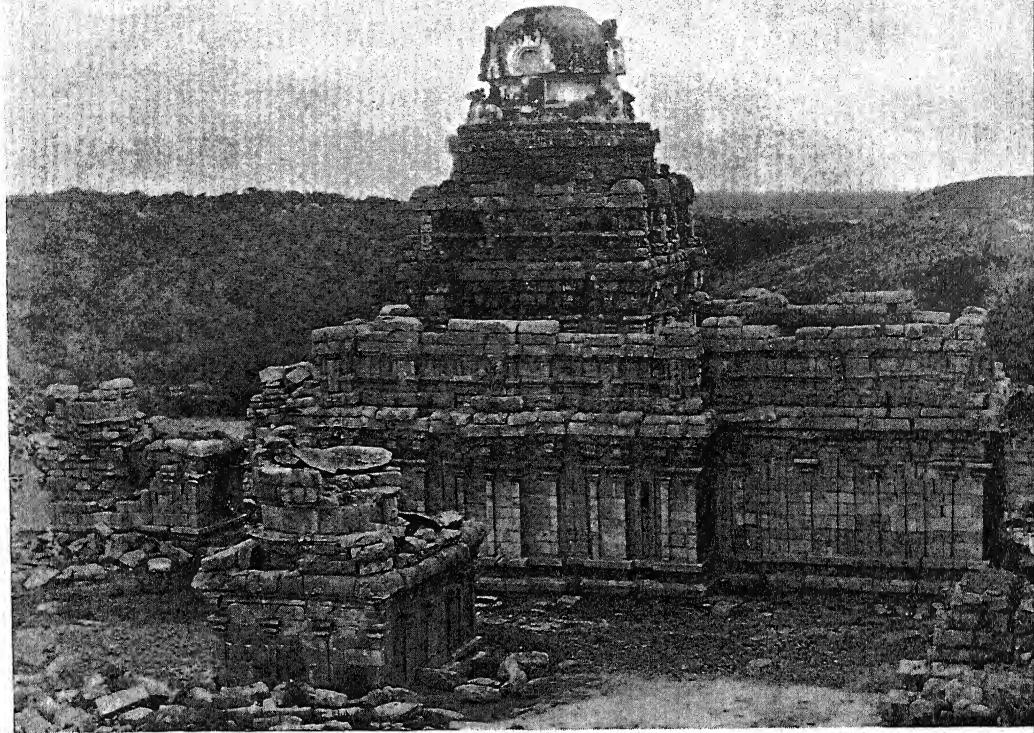
of the hills is that they are fragments of a Himalayan peak, which dropped here when Hanumān flung it back from Laṅka, whither he had taken it in order to restore to life by the miraculous herb *sañjīvi* which grew on it, the heroes who had fallen in battle. The hills are said to be the habitat of many rare medicinal herbs, and are, therefore, frequently visited by physicians. The Perungalūr *Stalapurāṇam* derives the name Nàrttāmalai from the sage Nàrada, and calls it *Náradarmalai*. This is a fanciful and fabricated etymology. The present name is derived from *Nagarattārmalai*, the old name of the place.

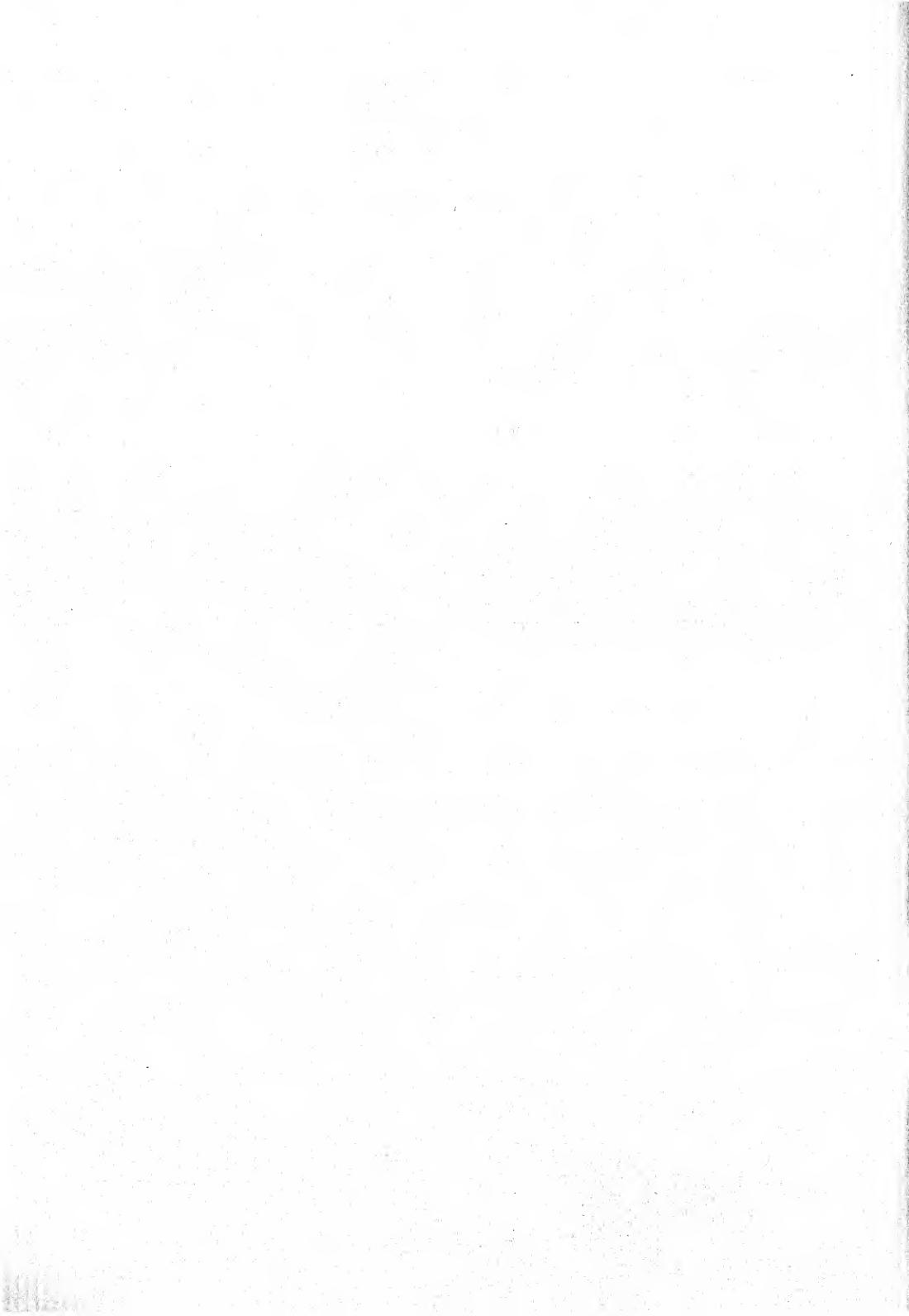
From very early times, these hills were the abode of Jaina ascetics. The natural cavern at Aluruṭṭimalai, not far from Amināchattram, has traces of beds similar to those at Śittannavāsal where Jain monks practised severe austerities. Mélamalai with its caverns and caves is also known as *Śamanar-malai* or the hill of the Jains. Nàrttāmalai was an important Jain centre with temples, monasteries and schools. We hear of at least two Jaina teachers who lived here.

Nàrttāmalai was included in the Pallava empire for about two centuries—7th to 9th, but was directly administered by the Muttaraiyars\*. The cave temple known as *Paliyili Isvaram* was excavated in the time of the Pallava Nandivarman III (C. 826—849) by a Muttaraiya chief Śattan Paliyili, son of Videlvidugu Muttaraiyan†. There is an inscription here dated in the seventh year of the Pallava emperor Nrpatuṅgavarman (C. 849—875). This region must have afterwards been disputed by the Pàndyas and Còlas till about the middle of the 9th century when it was conquered by Vijayàlaya Còla and incorporated in the Còla empire. The structural temple on the Mélamalai is

\* These Muttaraiyars ruled sometimes independently, but usually in subjugation to the Pallavas.

† Other Muttaraiya chieftains mentioned in inscriptions here are Mallan (?) Viduman otherwise called Venimadatta ('one flushed with victory') Tamiladiaraiyan (P. S. I. 11), Śembūdi (or Śattanpūdi) Ilangódiyaraiyan, and the son of Śattan Paliyili.





named after Vijayàlaya. In the reign of Ràja Ràja I (C. 985—1014), Nàrttàmalai was called *Telungukulakálapuram* after one of the titles of the king. The Kadambarkóvil was built about the close of the 10th century. There are inscriptions here of the reigns of Ràjéndra II and Kulóttunga I. In the reign of Kulóttunga III the place was also called *Kulóttunga Cólapuram*. During the last years of his reign, Nàrttàmalai came under Pàndyan rule. Ràjéndra III probably recovered it, since there is here an inscription of his reign, but very soon it again passed into the hands of the Pàndyas.

It is believed that after subduing the Hoysala kingdom, and the cities of Kannanúr, Sríraṅgam, etc., the Khilji general Malik Kafur marched towards Madura by way of Kadambarkóvil \* at Nàrttàmalai. Like the rest of the State, Nàrttàmalai was under the rule of the Madura Sultans for about 50 years in the 14th century until the Vijayanagar Viceroy Kampaṇa reconquered the south. The only Vijayanagar inscription here is dated A. D. 1431 in the reign of Dévaràya II, and mentions a local chief Ambéyaràya Uðaiyàr, son of Mahàmandaléśvaran Víra Kumàra Tirumallinàtha Uðaiyàr. It came later under the direct rule of the Madura Nàyaks. We hear of Akkal Ràja †, a Vijayanagar nobleman, who on his way to Ràmésvaram was persuaded to settle in this tract to put down the lawless Víseṅginàṭu Kallars. He lived in a fort on the Nàrttàmalai hills. A Pallavaràya princess Akkacci ‡ by name employed a Kallar warrior of the Kacciràn sept to slay him and bring her

\* Dr. S. K. Iyengar; *South India and Her Muhammadan Invaders* (pp. 104–8).

† See under Ammáchatram, and page 717 *History* (Vol. II—Part I). Akkala Ràja is mentioned in P. S. I. 754 at Vellánúr dated 1549 with his title Śrimán Mahamandalíśvara Śólarvíman Śóla Náráyan Immadi Akkaladéva Śóla Mahárája, etc., in P. S. I. 951 at Víraikkuḍi and in P. S. I. 953 at Kilaikkurichi. Akkal Ràja mentioned in P. S. I. 877 at Trippur, who was a contemporary of Ráya Raghunátha Tonḍaimán and Namana Tonḍaimán, was probably a descendant of the former chief.

‡ Evidently of Kalasmaṅgalam or Pudukkóṭṭai, where there is a tank called *Akkacciyyákulam*.

his head. When Akkal Ràja was thus killed, his seven wives committed *sati* by throwing themselves into a pyre prepared near Noccikkamóni by the side of the Nàrttàmalai hills. The Tonçaimàns got Nàrttàmalai from the Pallavaràyas.

Owing to its natural advantages for defence it was for long used as a military station, and traces now exist of fort walls and citadels.

The earliest references to local assemblies are in the period—7th–9th centuries. The *nagaram* of Nàrttàmalai came into prominence in about the 10th century, and, as a unit of local administration, it flourished for many centuries. It controlled the temples, received and managed gifts for them, controlled taxation, effected sales and other modes of conveyance of land, exempted lands from taxes, distributed among its members the revenue-survey and accounts work of the village, and functioned through an executive body of its own creation. Silaya Cheṭṭis, who often bore the names of Còla or Pàndya kings, seem to have been the chief mercantile class in this *nagaram*. The Viṣṇu shrine in the Mélamalai cave is called *Padinenbhumi Vinñagaram*, evidently after the ‘eighteen towns’ of the *Aiññúrruvar*, and we may conclude that this *nagaram* was associated with or affiliated to the great corporation of *Aiññúrruvar*. In inscriptions of the 14th and 15th centuries, however, we hear only of the *Ur* or village assembly at Nàrttàmalai. It is possible that the mercantile community had at that time migrated from this place. Two inscriptions (P. S. I. 621 and 702) record that the *Ur* met in the *manṭapam* of the Kadambarkóvil, called *Vira Pándyan Tirumantapam*; and in both cases sat with the temple officers, and made grants of land for the performance of certain temple services, and also for temple festivals and special worship.

*Places of Interest.*—The nine hills here are called  
 1. Mélamalai, 2. Kóttimalai, 3. Kadambarmalai, 4. Paraiyanmalai,  
 5. Uvaccanmalai, 6. Aluruttimalai, 7. Bommamalai,

8. *Manmalai*, and 9. *Ponmalai*. *Mélamalai* or Western hill is also called *Śamanarmalai* or Jain hill and sometimes *Śivanmalai* or Śiva's hill. On this hill are traces of a fort constructed with pressed brick.

The chief objects of interest on the hill are the following—

*Paliyili Iśvaram* is a small rock-cut Śiva temple which has only a *garbagṛham* cut out of the rock. It measures 8' × 7' 6", and is 6' 8" in height. In front of it there is a moulded basement with a moulded beading above and a frieze of dancing bhūtagaṇas. A cylindrical *lingam* and two *dvārapálakas*, two armed, belonging to this temple have now been excavated. An inscription on the moulded basement, dated in the 7th year of the Pallava emperor Nrpatuṅgavarman, records that the temple was excavated by Śàttan Paliyili, son of Vidélvidugu Muttaraiyan, that Śàttan's son built the front *māṇṭapam* and had a *nandi* installed, and that his daughter Paliyili Śiriyanāṅgai, wife of Mínavan Tamilaraiyan, also called Mallan Anantan, made a gift of land to the temple. Śàttan Paliyili was a contemporary of the Pallava Nañdivarman III (C. 826—849) and the Pàndya Śrí Vallabha (C. 815—862).

*Śamanar Kudagu*, later called *Padinenbhumi Viṇṇagaram* is another rock-cut cave temple about 50 feet to the north of *Paliyili Iśvaram*. It contains a rectangular sanctuary, with a doorway and an *ardhamāṇṭapam* supported by massive but rude pillars supporting bracketed capitals. The sanctuary is empty, but the *ardhamāṇṭapam* contains twelve figures of Viṣṇu cut in high relief. The figures are all alike, and each holds in its upper arms a *prayóga cakara* (a discus held as if in the act of hurling it) and a conch. One of the lower arms is in the *abhayamudra*, or pose indicative of protection from danger, and the other touches the thigh. These images probably represent the twelve common names of Viṣṇu. In front of the temple is the moulded plinth of the *mahámāṇṭapam*,

with figures of lions, elephants, *yális* and *kámadhénus* or celestial cows, carved above the beading. Judging from the remains, this *mántapam* must have been a closed one supported by cubical pillars, with walls ornamented with pilasters crowned with capitals and provided with a portico.

This temple was originally a Jaina temple, but was converted into a Viṣṇu temple in the 12th year (A. D. 1228) of the reign of Māravarman Sundara Pāṇḍya I. (P. S. I. 281)\*.

\* From an unpublished inscription on the moulded basement dated in the 45th year of Kulottunga I (about A. D. 1115), Messrs. K. Venkatarangam Raju and S. R. Balasubrahmanyam conclude that this temple was converted into a Viṣṇu shrine "at least very close to this period, if not actually at the date of the inscription". (J. O. R. Vol. VIII pp. 25-26). This inscription registers a sale of land by the Nagarattár to Dévan Periyán also called Muḍikonda Cólā Telungaiyariyan for the conduct of daily worship to the God Karumáṇikka Álvár of Tirumérkóvil. Messrs. Raju and Balasubrahmanyam have added the following note—".....The position of the inscription is so low and the gaps so narrow that it would not have been possible for any stone-mason to engrave it after the construction of the basement. Hence it has to be inferred that the inscription was engraved prior to the fitting up of the blocks into the basements". P. S. I. 281 of the reign of Māravarman Sundara Pāṇḍya I clearly mentions that the 'Western temple' was consecrated and in it were installed the idol of Viṣṇu and those of his consorts (திருமேற்கோவிலாக உந்தருளப் பண்ணனை படினெண்டுமிவின்னைகா எம்பெருமானையும் பிராட்டியானையும் உந்தருளப் பண்ணி). From this we may conjecture that there was a temple to Karumáṇikka Perumál, then known as the Tirumérkóvil or Western temple, in the reign of Kulottunga I, that it must have subsequently fallen into ruins, and that about a century later, in the reign of Māravarman Sundara Pāṇḍya I, the Jain cave temple was converted into *Tirumérkóvil*, and the idols of Viṣṇu and his Dévis were installed in it. These idols are now missing. The materials of the original Viṣṇu temple must have been used for the *máhámántapam* in front of the cave-temple, as otherwise it is difficult to explain the position of the stones bearing the Cólā inscription as stated in the note referred to above. The twelve figures of Viṣṇu must have been cut out of the rock when the cave temple became a Viṣṇu shrine. P. S. I. 281 refers to a gift of land to the temple by the Nagarattárs and the appointment of an officer to collect a special tax on every marriage celebrated and to utilise it for temple repairs.

It was called *Padinenbhumi Vinnagaram* after the eighteen towns of the corporation of Aññūruvar.\*

*The Vijayālaya Cōlisvaram*.—Opposite to the *Padinenbhumi Vinnagaram* is a structural temple to Śiva gracefully situated on the eastern slope of the hill. The main gate-way, which is on the west, has a pleasing floral design, and is guarded by two *dvārapälakas*, with two arms, one resting on a club and the other held out in the *Vismaya* pose, and with legs crossed. The front *mantapam*, which is covered, is supported by six pillars, cubical at the extremities but octagonal in the middle. The capitals above are bracketed, and their underside is bevelled off and has a rolled ornament with a median band. The pilasters on the walls have bracketed capitals, the underside being plain and angular. The cornice is single-arched, and decorated with *kūdus*, containing figures of human heads and animals and surmounted by trifoliated finials. There are the usual rows of *bhūtagaṇas*. Over the edge of the roof runs a parapet wall containing recesses in some of which are dancing figures of nymphs illustrating some graceful poses of *Bharatanātya*. The *garbhagṛham* is circular, but is enclosed within a square *mantapam*. Round the *garbhagṛham* and within the *mantapam* is a narrow circumambulatory passage. The *vimānam* is hollow and has four storeys, each separated from the next by a cornice. The walls of the first two storeys are circular. The second has niches with figures. The third which is also circular has pillars at the corners. The *sikhara* is dome-shaped and is adorned with *kūdus*. Among the figures in the niches, those of Umāmahēśvara and Vīṇādhara Dakṣināmūrti† are very graceful. Of the seven sub-shrines round the central shrine, there are now traces of only six. Enclosing the whole

\* See pages 676-7—*History* (Vol. II—part I). The Aññūruvar had many sub-divisions coming from the '1000 districts of the four quarters, the 18 towns (*Padinenbhumi* or *Padinenviśayam*) etc.' *Vinnagaram* means a temple to Viṣṇu.

† The *Vīna* in the hands of this figure is peculiar. The 'sound box' at the lower end is rectangular and not circular.

group was a walled enclosure. This temple is one of the most interesting monuments in the State, and has features of both the Pallava and early Còla styles of architecture.

There are traces of paintings on the walls of the *ardha-maṇṭapam*. The one on the north wall represents Bhairava with eight arms, and that on the south wall probably Durgà. Judging from the details of the parts now visible, we may conclude that these paintings are modern—not earlier than the 17th century.

An inscription on the rock opposite, dated in the 12th year of Màravarman Sundara Pàndya, calls this temple *Vijayálaya Còlisvaram*. An unpublished inscription underneath one of the *dvárapálakas* records that this temple, which was built by Śembúdi \* also called Ilaṅgodi Araiyar, was damaged by rain and that Mallan Viḍuman also called Tennavan Tamiladi Araiyar † repaired it. Mallan Viḍuman must have repaired it in the reign of Vijayálaya, the founder of the Imperial line of Còlas, since the temple is named *Vijayálaya Còlisvaram*.

At a short distance to the south of the cave-temple, is a natural cavern which now contains a tomb of a Muslim saint. On the rock to the north of the cave-temple is an inscription (P. S. I. 1112) which records the gift of a mortar by a certain chieftain named Vaippúrudaiyàn Toludàn.

The two tarns on this hill are the *Talavarasingam* (*Talaiyaruvisingam*) and *Talumbusunai*. In the first of these is a submerged *lingam* named *Jvarahareśvara* or the 'Destroyer of fever'. According to P. S. I. 889 dated A. D. 1857, Ràja Ràmachandra Tonḍaimàn had the water baled out, and in the company of his junior Ràni, and his guru Śivaràma Svàmi worshipped this *lingam*. *Talumbusunai* is so called because it

\* The correct reading of the name in the inscription is Śáttanpúdi.

† P. S. I. 11 on the rock north of Arumaikkulam, the tarn in front of Mélamalai, records that this Mallan Viḍuman constructed the sluice of this tank.

is always full to the brim. On its surface is a quantity of weeds and grass which form a sort of thick floating mat that will support the weight of a man.

On *Kóttaimalai* or 'Fort hill' are the ruins of a fort built of granite boulders.

The adjacent hill, *Kadambarmalai*, takes its name from the temple of Tirukadambúr Udaya Nàyanàr situated at its base. The *garbhagrhām* and *ardhamantapam* of this temple resemble in some features those of the Srí Bálasubrahmaṇya temple at Kanṇanúr. It is however later in date. The *garbhagrhām* is a plain structure and has a moulded plinth, polygonal pilasters without *nágapadams*, *idals* with petals, tenoned corbels, and niches surmounted by *kúdus* with miniature shrines inside. In the recess between the *garbhagrhām* and the *ardhamantapam* are two pilasters carrying a *pañcaram* surmounted by a *kúdu*. The *vimánam* consists of a semicircular stone dome adorned with *simhalalátams* on the four sides and crowned with a stone finial.

In the *prákáram* of this temple are the idols of the attendant deities of this and the adjoining temple. They include the Saptamàṭrka group, a Vínàdhara Dakṣinàmúrti and a Gaṇésa holding in his upper arms a piece of sugarcane and a sheaf of paddy.

The temple of the Amman Srí Maṅgalàmbikà to the south has a moulded plinth, polygonal pilasters with *idals*, *nágapadams*, petals, thin *palagais*, corbels of the *puspapódigai* type with rudimentary buds, niches surmounted by *pañcarams* with wagon-shaped tops and flanked by circular pilasters and *kumbhapañcarams*.

The earliest inscription in the Kadambarkóvil is dated in the 22nd year (A. D. 1097) of Ràja Ràja I, and the temple may be assigned to the second half of the 10th century. In A. D. 1216,—the 38th year of Kulóttunga III—an image of Dakṣinàmúrti was set up here (P. S. I. 173). Two inscriptions, P. S. I. 279 and 325, in the reign of Māravarman

Sundara Pàndya refer to the building of a separate shrine to the Amman by Paludúr Uđaiyàn Periyàn. P. S. I. 200 in the reign of Ràjéndra III (about A. D. 1223) mentions repairs to the main shrine, erection of a flagstaff, etc., and a gift to the carpenter who executed the works. According to two inscriptions (P. S. I. 621 and 702), the village assembly held its meetings in one of the *mantapams* of this temple. P. S. I. 1110 records that the front *mantapam* was the gift of a dancing girl.

Most of the inscriptions of Nàrttàmalai are to be found on the walls of the Kadambar temple or on the rock near it. There are here 11 Còla inscriptions dated in the reigns of Ràja Ràja I, Ràjéndra II, Kulóttunga III and Ràjéndra III, 10 Pàndya inscriptions dated in the reigns of Màràvarman Sundara Pàndya I, Màràvarman Kulasékhara I and II, an unidentified Sundara Pàndya and an unidentified Jatàvarman Paràkrama and two anonymous ones. These relate mostly to gifts or other modes of conveyance of land by the nagarattàrs, institution of festivals and *sandhis* or worships, and gifts and rewards for temple services.

*Nagariśvaram* is the name given in inscriptions to the Śiva temple to the east of Kadambarkóvil. It was built in the 12th year (about A. D. 1228) of the reign of Màràvarman Sundara Pàndya I (P. S. I. 283). The *nagaram* endowed it with lands and made provision for repairs and daily offerings.

On the Kadambar hill are traces of a fort and a circular wall 2,000 feet in length, 13' in height and 10' in width, which must have been originally fortified with bastions at different places. There are two tarns on this group of hills. One of them *Kannimár śunai* takes its name from the shrine of the *Kannimár* or 'seven virgins' close by, and the other is *Polutupadá śunai* which is situated under an overhanging rock so that the sun does not shine on it even at mid-day.

On *Paraiyanmalai* formerly stood the barracks of the Paraiya watchers of the Kóttaimalai.

On the *Uvaccanmalai* were formerly situated the quarters of the Uvaccans or temple drummers. There is a reference to their services in an inscription of the reign of Rāja Rāja I (A. D. 1013). There is here an image believed to be of an *Uvaccan*.

*Āluruttimalai*, or 'Man-rolling' hill, is an elongated mass of rock with a continuous steep incline on one side, and a sheer drop of over a hundred feet high on the other. The tradition is that in former times criminals were rolled over the edge of this steep cliff so that they were dashed to pieces on the rocks at the bottom. Some say they were tied up in sacks and rolled down the steep slope. There is a natural cave on the northern hill of the Āluruttimalai, popularly called the Ammāchattram hill, on the floor of which are four polished stone beds similar to those in the Sittannavāsal cave. Two of them have been so hewn as to form a double bed, and two others are single beds. These evidence the great antiquity of the cave as a place of resort for the Jains. There is here a broken sculpture of a Tīrthaṅkara. On the rock overhanging the cave are two figures of Tīrthaṅkaras under triple umbrellas cut in relief. A damaged inscription (P. S. I. 474) of the reign of an unidentified Māravarman Sundara Pāṇḍya calls this hill *Tirumānaimalai* or *Tiruppallimalai*, or the hill which contains a *Palli* or Jain temple. It also mentions two Jain Ācāryas—Dharmadéva Ācārya, and his guru Kanakacandra Pāṇḍita.

To the south of the branch-road to this village taking off from the Pudukkōṭṭai—Trichinopoly road is the *Bommamalai* on which there was a monastery. It was known as *Ten* (south)—*tiruppallimalai*. P. S. I. 658 records the gift of the village of Korraṇmaṅgalam\* in Tensiruvāyilnādu for expenses in connection with offerings to the idols, and the maintenance of the ascetics of Tiruppallimalai or Āluruttimalai and Tentiruppallimalai, to be divided between the two institutions in the ratio of 2:1.

\* The modern hamlet of Kottamaṅgalapatti.

The other two hills *Maṇmalai*, or Mud-hill, and *Ponmalai*, or Gold-hill, are of little interest.

Other tarns and tanks in this village are *Śāmiyār śunai* or hermit's pond, *Pulikkudikkum śunai* or pond in which tigers drink, *Dēvadāsi śunai* or dancing girl's pond, *Muśiri nādi*, *Ākāśagangai* and *Arumaikkulam* excavated by Mallan Viḍuman Tamiladiaraiyar.

*Jambukēśvara*\* or *Tiruvānaikkāvīśvara* is the Śiva temple in the middle of the village. The striking architectural features of this sanctum are tetragonal pilasters without *nāgapadams*, *idals* with petals not fully formed, tenoned corbels and niches with circular pilasters surmounted by scroll work. The niche in the southern wall contains a figure of Gñāna Daksināmūrti, and that on the western wall a beautifully sculptured figure of Ardhanārīśvara. The Saptamāṭṛka group and a mutilated Yōga Daksināmūrti are among the sculptures in the *prākāram*. According to P. S. I. 158 (A. D. 1205) it was built by Parambūrudaiyān Kadamban Seṅgūdaiyān Gaṅgādharan in the reign of Kulōttunga III. P. S. I. 170 and 200—both Cōla inscriptions, 280 and 531—both Pāṇḍya inscriptions, and 702 of the reign of the Vijayanagar Emperor Dévarāya II, mention endowments to both the Kaṭambar and Tiruvānaikkā Udayiyār temples. P. S. I. 922, which is engraved on the south wall of this temple, is an agreement of the residents of Nagarattār Śimainādu fixing the assessment on lands. Defaulters were considered as traitors to the nādu (*nāttudrōhampaṇṇinapér*), and were punished with death and confiscation of property. The property thus confiscated was given to the Kadambarkōvil.

*The Māriamman Temple* here is one of the seven important temples in the State at which this goddess is worshipped. The day of the car festival in March–April is observed as a public

\* Named after Tiruvānaikkōvil near Trichinopoly. There is a *jambu* or *nāval* (*Syzygium jambolanum*) tree in the *prākāram* of this temple to increase the resemblance to the older temple at Tiruvānaikkōvil where there is an ancient *nāval* tree.

holiday throughout the State, and attracts a large concourse of pilgrims and sight-seers from far and near. Wearing a mouth-lock, piercing of the body with sharp needles, and other modes of self-torture often gruesome, carrying of *Kávadis*, shaving of the head and offerings of salt, jaggery, cotton-seed, grain, fowls, sheep, goats, etc. are some forms of vows performed here on this occasion. This annual festival is preceded by what is known as *Púccoriyal*, or covering the goddess with flowers, for which flowers are sent to the temple from all over the State and the surrounding districts. The two *mantapams* of this temple and the car are said to be the gift of a certain Nallammál of Vriddhàchalam. This pious lady lies buried about a hundred yards from the temple, in a grave that she herself dug when alive, where offerings are made to her spirit.

Altogether worship is now carried on in twelve temples in the village—Kadambar, Jambukésvara, Måriamnan, Pidàri, Ayyanàr, Ganésa on the western hill, Karuppar near the car, Occakkaruppar, Adaikkalamkàttàn, Patinet்தampàdi Karuppar, Kóttaimuni, and Karaiyar Karuppar.

One of the popular local beliefs is that treasure lies buried somewhere on the hills, and that its exact position is indicated in an obscure saying\* which may be translated thus:-“ Between the Ákàśagaṅga spring and Arumaikkulam, between the cocoanut and tamarind trees on one side and the street in which runs the car on the other, between the tamarind tree by the side of the market and the temple of Mastàn, those that discover the banks (?) will have 1,000 *pon* of pure gold and a stone of magical properties.”

To the south-east of the village is a reserved jungle well-stocked with wild boar and antelope. There is a small shooting box built on the edge of the forest.

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\* “ ஆகாசகங்கைக்கும், அருமைக்குனத்திற்கும், தென்னைப்புளிக்கும், தேரோடு வீதிக்கும், சந்தைப்புளிக்கும், மாசாத்தான் கோவிலுக்கும், அரமணை பிரமணை கண்டவர்க்கு ஆயிரம் பசும் பொன்னும் ஒரு குளிகைக் கல்லும் ”.

The Railway station of Nàrttàmalai is 2½ miles east of the village.

**Nirpalani.**—(*Nirpalani*; *Distance 21 miles; Population 1153*). An inscription (P. S. I. 241) of the reign of the Pàndya king Màrañjadaiyan or Neñuñjadaiyan also called Jatila, Paràntaka or Varaguña Mahàràja (C. 765–815) on a slab near the *Nandimantapam* of the Srí Vañarmadísvara temple here records gifts of gold to the temple by several persons, including *tampiráttiyár*, probably the queen of (Varaguña?) pati Nàyanàr. The earliest Còla inscription (P. S. I. 30), which is on a wall of the central shrine, is dated in the 6th year of a Ràjakésari identified with Gandaràditya (C. 949 to 957 A. D.). The early Pàndya inscription of Màrañjadaiyan's reign shows beyond doubt that there was a temple here in the 8th century, and it is equally certain that a stone temple in this style could not have existed in the 8th century. The only probable conclusion is that the original structure which stood in the 8th century was of brick and mortar and that it was rebuilt in stone before the 6th year of Gandaràditya, probably in the time of Paràntaka I (C. 907—953).

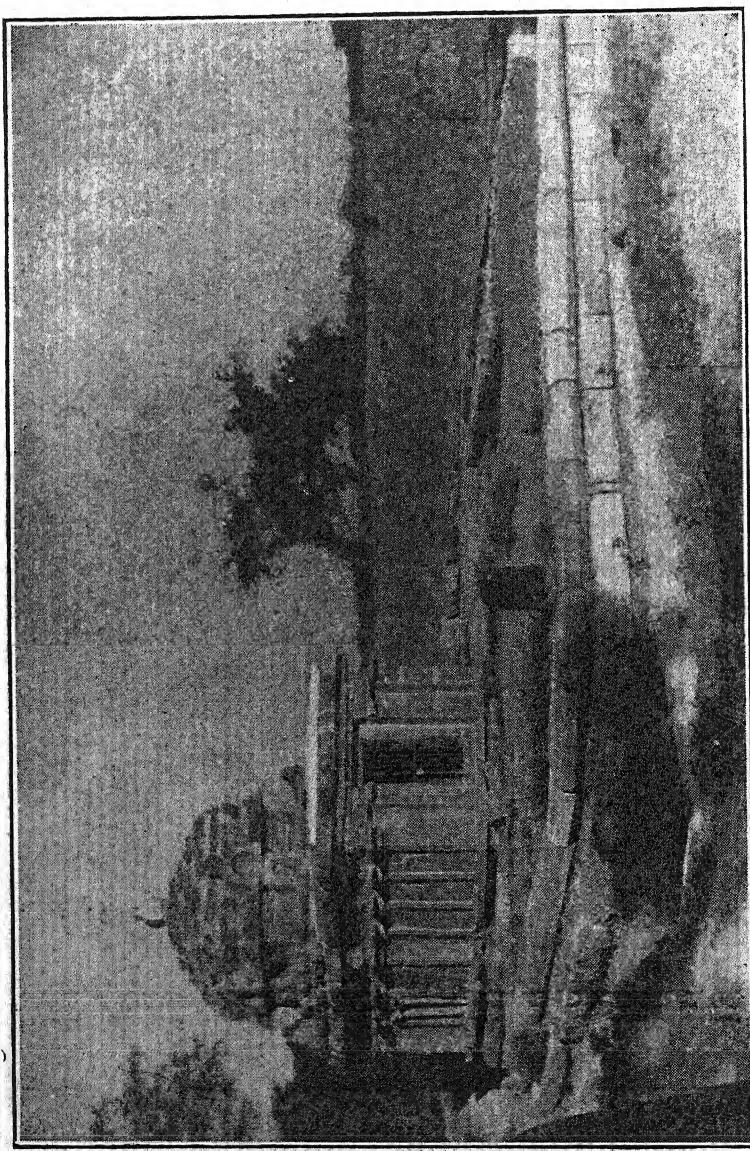
The stone trident planted near the *nandi* measures 4' 3", by 1' 8", and is one of the largest of its kind in the State. Some of the temple bronzes, including Piñari, Màriamman and Aiyanàr with his consorts, were found hidden in a cellar in 1858–9.

The presence of two inscriptions of the reign of Kulót-tunga III dated 1201 and 1206 A. D. near the *gópuram*\* entrance show that almost all parts of the temple†, as we see it at present, were completed before the end of the 12th century. The Amman shrine has inscriptions of the reigns of

\* The *gópuram* is a structure in Pàndya style.

† The small sub-shrines built against the walls of the sanctum are later additions, which disclose an unsuccessful attempt at imitating the architectural features of the main walls. A stone slab in the north wall of the Dakṣinámúrti sub-shrine, with a small image of a seated Jain Tírthaṅkara, shows that it was built with the materials of a Jaina temple.





Rājādhirāja and Kūlōttuṅga both unidentified. The other Cōla and Pāṇḍya inscriptions record gifts to the temple. P. S. I. 326, an inscription of the reign of Māravarman Sundara Pāṇḍya, has two engraved figures of the carp, the emblem of the Pāṇḍyas.

Bangle-earth is obtained in the bed of the Nírpalaṇi tank. The soil near Nírpalaṇi is suited for the cultivation of cotton. *Nellore Śamba* paddy is largely cultivated, and citrus trees have now been planted. There are good vegetable gardens here.

The village has a Branch Post Office.

**Oduvanpatti**—(*Oduvanpatti*; *Firka-Kiranur*; *Vattam-Vāliampatti*; *Distance 19½ miles*; *Population 833*) is a Mussalmān village and contains a mosque. There are prehistoric burial places in the Vilārikulam poramboke (S. Nos. 165 and 263/A).

**Panangudi**.—(*Panaigudi*; *Firka-Kudumiyāmalai*; *Vattam-Māngudi*; *Distance 8½ miles*; *Population 95*). Both the Śiva (Agastiśvara) and Viṣṇu temples here are conserved monuments. The Śiva temple is of the early Cōla style of architecture belonging to the 9th and 10th centuries. In outward appearance it is a very small, compact but beautiful edifice, built completely of well-dressed and close-fitting granite blocks. It is exactly similar to the structural temples at Kaliyāpatṭi, Tiruppūr and Ēnādi (Tirumayam Taluk) both in size and style of construction. There are three inscriptions in this temple, the earliest dated in the fourteenth year of a Parakésari\*, the second in the reign of Kulōttunga Cōla III, and the third in that of an unidentified Māravarman Kulasékhara Pāṇḍya.

There are also shrines to Aiyanār and Pidāri. Granite is quarried near this village.

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\* Probably Parakésari Vijayālaya.

**Parambur.**—(*Parambür ; Firka-Kudumiyyámalai ; Distance 14 miles ; Population 1330*) is called in inscriptions Parambaiyúr. The earliest inscription in the central shrine of the Cólívara temple is dated 1029–30 A. D. in the reign of Ràjéndra Cóla I, and it is mentioned that this inscription was reinscribed when the temple was later repaired. The present structure is of the late Pàndya style. The *garbhagṛham* and the *ardhamantapam* have an ornate moulded basement. The pilasters are polygonal in section except at the base where they are square with *nágapadams* at the four corners. The *idal* has petals, and the corbels are of the *puspapódigai* type with rudimentary buds. The niches are surmounted by *pañcarams* with wagon-shaped tops. The *kídus* on the single-curved cornice have a central circle, some with figures inside, and are flanked on either side by scroll work. There is a *vyálavari* above the cornice with jutting *makara* heads at the corners. The other *mantapams* are of a later period. There is a pillared verandah running inside the *tirumadil* all round with an entrance on the south. The corbels of the pillars of this verandah are of the late Pàndya style.

There are twelve inscriptions here. The three Cóla inscriptions dated in the reigns of Ràjéndra Cóla I, Kulóttunga I and Kulóttunga III have evidently been reinscribed. One of the five Pàndya inscriptions relates to the reign of Màravarman Sundara Pàndya I, and the others to unidentified Sundara Pàndyas and a Màravarman Kulasékhara. Tiruméni Alagiya Vijayàlayadéva, a Súraikkudi chief, had an idol consecrated in 1416 A. D. P. S. I. 961 mentions the Vijayanagar viceroy, Víra Kampana Uðaiyàr, and records a compact arrived at between two rival parties, and P. S. I. 1115 is a Tamil verse recording a gift of land by the Vellàlars of the village. The inscriptions mention the following local chiefs—Vikrama Cóla Pallava-daraiyar (about 1083 A. D.), Térpoliyaniñràr, a Kadambaràya chief, and Vilupparraiya Nambuseivàr,

There are also temples to Lakṣmīnārāyaṇaperumāl and Alaguperumāl, and to the village deities, Aiyanār and Pidāri.

Pre-historic burial sites are found in what is called *Kalkuttu poramboke*. There are casuarina plantations here.

**Perambur.**—(*Pérambúr*; *Firka*—*Nirpalani*; *Distance 25 miles*; *Population 1038*). This place was formerly held by a line of chieftains who ruled the tract known as Pérambúr—Kattalúr. The best known were Narasinga Tévan and Alagia Maṇavàla Tévan who built parts of the temple at Viràlimalai. The tract passed in subsequent times into the hands of the Trichinopoly Nàyaks, and the chieftains of Pérambúr fell into disfavour, owing probably to the intrigues of the Kolattúr Tonḍaimàns, who had risen into favour at the Trichinopoly Court. It was annexed to Kolattúr in 1708, and became part of the present State on the downfall of the Kolattúr dynasty.

There is an irrigation channel here called Hyder's channel. It was cut originally in order to flood the country round to prevent Hyder's forces from entering the State during his invasion in 1781.

P. S. I. 920 states that Namana Tonḍaimàn of Kolattúr made a grant of land in 1713 to the God Ganéśa of this place. The jungles in the neighbourhood contain black-buck. Close to this village are the deposits of magnetic iron-ore prospected by Mr. Primrose (See Malampatti above).

The present Periyakulam of Pérambúr was subject to repeated serious breaches until some years ago, when effective steps were taken to prevent them. In March 1933, the construction of a masonry scour sluice, provided with shutters, and of another masonry surplus weir were finished at a cost of more than Rs. 25,000. Two inscriptions in the Tiruvilàngudi temple show that the unsatisfactory state of the tank which has now been remedied had continued for centuries. P. S. I. 89 refers to an ayacut of 100 *vélis* affected by a breach, and

P. S. I. 550 to a serious breach in the 11th year of the reign of Jatàvarman Kulaśékhara Pàṇḍya, and to the help rendered by the Pallars of Tiruvilàṅguḍi in repairing it.

Some of the inscribed slabs from the Tiruvilàṅguḍi temple are built into the ruined temple at Péràmbúr. It is said that there was a mud fort near the temple, but there are now no traces of it.

**Perumanadu.**—(*Perumánádu*; *Firka*—*Kudumiyámalai*; *Distance 5 miles*; *Population 772*) is referred to in inscriptions as *Mayiláppur* in *Peruváyilnádu*. The present name *Perumánádu* is the corrupt form of *Peruváyilnádu*. The old name of the village is preserved in the name of an adjacent hamlet *Mayiláppatti*. In former times the village extended both to the north and south of the road to *Kudumiyámalai*. There are 8 inscriptions here; 6 of which are in the Śiva temple, one, hitherto unpublished, on the basement of a ruined Jaina temple at *Mayiláppatti*, and the other on a slab by the side of the road. The earliest inscription in the Śiva temple (P. S. I. 284) dated A. D. 1228–9 belongs to the reign of Māravarman Sundara Pàṇḍya I. P. S. I. 518, which also may be assigned to the same reign (A. D. 1236), relates to the grant of certain taxes to the temple by a Hoysala general Śrimàn Mahà-pradàni Maṇdalíkamuràri Aniyagaddayya Dandanàyaka (see page 639, *History* Vol. II—Part I). P. S. I. 359 (A. D. 1258) of the reign of Víra Pàṇḍya II relates to a sale of land by the village assembly to the God Gaṇésa in the temple, and one of the signatories to the grant is a certain Tirucciràppalli (Trichinopoly) Uḍaiyàr. P. S. I. 525 belongs to the reign of an unidentified Sundara Pàṇḍya. P. S. I. 853 (A. D. 1528) mentions the building of the Subrahmaṇya shrine within the Śiva temple. P. S. I. 888 on a slab by the side of the road and dated A. D. 1852 mentions the consecration of a Gaṇésa idol by Duraisvàmi Málaiyittàn, who takes pride in the heroic deeds of his ancestors and mentions the battles they had fought.

The inscription on the basement of the Jaina shrine is older than the oldest inscription noticed above in the Siva temple. It is dated\* in the reign of Kulóttunga Cóla III, and records the gift to the Tírthaṅkara of the *antaráyam* or rentals of his lands in the village by Sadiran Iràśan otherwise called Kulóttunga Cóla Kidàrattaraiyan.†

The local administration of the village was long carried on by an *úr* or village assembly. Until 1867 it was the headquarters of a taluk.

*The Śaranágatiśvara temple.*—The present *garbhagṛham* is a much later structure than the *ardhamantapam* and the *mahámantapam*. Its plinth is much higher; the carvings and mouldings are more elaborate. The basement has a lotus base. The mouldings are prismatic or have curved floral flutings. The pilasters are square at the base and polygonal above. The base is adorned with *nágapadams*. The *padmam* has drawn-out petals, and the corbel is of the *puspapódigai* type. The *kūdus* are shaped like a horse-shoe and are surmounted by *simhalalátams*. The niches in the walls contain the figures of Dakṣinámúrti in the south, Liṅgódbhava in the west, and Brahma in the north. The *pañcarams* over the niches are wagon-shaped, and contain *kūdus* enclosing miniature shrines. There are also *kumbha-pañcarams*. This structure belongs to the 'Pàndya' style of the 13th century, while the *ardhamantapam* and the *mahámantapam* belong to the 'middle', Cóla style. The shrine of the Amman Dharmasamvardddhaní is a much later one, and the Subrahmanyá shrine was built in the 16th century.

*The shrines in the hamlet of Mayiláppatti.*—On the Karuppar hill are the basements of two ruined temples—a Jaina temple mentioned above and a Siva temple. All that now

\* The date in the inscription is not clear, but is believed to be the 16th year of the reign (about A. D. 1194).

† Other endowments of this chief, who is described as an araiyar of Peruváyilnádu and Kunriyúrnádu, are recorded in P. S. I. 139 at Tiruvéngáváśal, and in 141 and 159 at Pinnaṅgudi.

remain of these temples are a broken idol of Mahàvîra in the *siddhásana* pose with triple umbrella and chowrie bearers, a broken *yónipítham* which contained the *lingam*, an idol of Gañéśa and a mutilated *nandi*. These monuments have been conserved.

Kankar formerly used in the manufacture of lime and Dhobie's earth occur here in large quantities. The *Periyakulam* of Perumànàdu is one of the ten major tanks having an ayacut or irrigable area of over 500 acres.

**Perunjunai.**—(*Peruñjunai*; *Firka-Kudumiyámalai*; *Vattam Tiruvéngavaivásal*; *Distance 5½ miles; Population 387*) which means 'large spring' is a fertile village with groves and orchards situated on the Pudukkóttai—Viràlimalai Road. P. S. I. 560 and 561, of the reign of an unidentified Kulaśékharā, relate that the temple of Śunaiyilànda Nàyanàr was in disrepair, and that in order to raise funds to repair it, the *úr* and temple authorities mortgaged or sold some temple lands. They also record that the nàdu (Peruvàyilnàdu) to which the village belonged had been conquered by a Bâna chief. There are temples here to Viṣṇu, Aiyanàr and Piḍari.

Close by is another village, *Śiruśunai* or 'small spring', which was a Brahmin village or *Caturvédimangalam*. It has a Viṣṇu temple and an incomplete Pàṇḍya inscription (P. S. I. 665) inscribed on a rock in the waterspread of a tank.

**Peyal.**—(*Péyal*; *Firka-Kudumiyámalai*; *Vattam-Kilikudi*; *Distance 18½ miles; Population 368*). The Śiva temple here has an inscription of the reign of an unidentified Víra Pàṇḍya recording a gift to the God of *mélváram* rights over certain lands by the *úr* of Kalanivásal. There are two inscribed slabs here, one of the reign of Mâravarān Kulaśékharā II (acc. A. D. 1314) recording that Kadambarâya and Vijayéndrâ closed a breach in the old channel flowing from the tank of Vembanúr to that of Mélattàniyam, and the other, dated A. D. 1804, recording the

settlement by the East India Company of the boundary disputes between the Tonḍaimāns and the Kumaravādi (Maṇappārai) chiefs.

**Pinnangudi**—(*Pinnangudi or Punnangudi; Firka—Kuḍumiyyámalai; Vattam—Parambúr; Distance 13 miles; Population 271*). The earliest mention of the temple of Punnágavanéśvara here is in a Kuḍumiyyámalai inscription of the 8th century in the reign of the Pàṇḍya Kóccadaiyan or Śadaiyan Māran. The *ūr* or village assembly of Pinnaṅguḍi functioned from the 8th century. An inscription \* (P. S. I. 297) of the reign of Māravarman Sundara Pàṇḍya I, dated A. D. 1238, records a gift by the *ūr* to the Śiva Brahmaṇas of the temple. In about A. D. 1322 the *ūr* found themselves unable to pay the *Kadāmai* of the village, and sold lands to a merchant to be endowed by him as *dévadánam* to the temple (P. S. I. 448 in the reign of Jatāvarman Parákrama). This temple is called in inscriptions Ràjéndra Cólísvaram. It must have been built in the 11th century and named after Ràjéndra II. Sadiran Iràśan otherwise known as Kulóttunga Còla Kiḍarattaraiyan, araiyar of Peruvàyilnàdu and Kunriyúr nàdu, made endowments to this temple in the reigns of the Còla kings Ràjàdhiràja II (P. S. I. 141—A. D. 1185) and Kulóttunga III (P. S. I. 159—A. D. 1205). An inscription (P. S. I. 626) in the reign of an unidentified Parákrama Pàṇḍya records that a certain Sambandan Ponnambalakúttan performed *kumbhbhishékham* for this temple. P. S. I. 1118 records the gift of a window to the central shrine.

Pinnaṅguḍi was one of the two villages in which Vijaya Raghunàtha Ràya Tonḍaimàn granted rent-free lands to his guru Gopàlakrñna Sàstriyàr. It was then known as *Muktámbál Samudram*. The village is very fertile.

**Pooyamani**—(*Pooyámani; Firka—Virálimalai; Distance 30½ miles; Population 932*). Near this village there are prehistoric burial places containing cist and urn burials. The

\* P. S. I. 298 and 302 are other inscriptions in this temple belonging to this reign.

cairns are covered with heaps of broken quartz, and the circles are entirely of granite boulders. There are here a small Śiva temple, and two *Pattavan* shrines.

**Puliyur**.—(*Puliyúr or Piliyúr; Firka—Kunnándárkóvil*; *Distance 20½ miles; Population 1,445*). An early Vellalar settlement later conquered by Kallars. The Nàyak ruler of Trichinopoly once entrusted to Namana Tonḍaimàn of Kolattúr the task of subduing the turbulent Kallars of Viśeṅginàdu. Namana encountered them at Puliyúr where they had assembled to celebrate a great festival, gave them battle and captured many of their leaders. He cut off the heads of his captives and sent sacks each containing nine heads through a Viśeṅginàṭtu Kallan to the Nàyak with the message—‘ten heads including the head of the bearer of the load’. These Kallars again proved extremely recalcitrant, and the Nawab of Trichinopoly and the Raja of Tanjore demanded their punishment. In 1797 Ràja Vijaya Raghunàtha Tonḍaimàn sent a force of about 700 men under Ràya Pallavaràyan against them and chastised them. This incident is referred to in the dance song *Venkanna Śérvaikár Vaļandán*. It is said that these severe measures were effectual, and the Kallars afterwards became peaceful agriculturists and farmers.

There are here shrines to Ganéśa and the village deities—Aiyanàr, Piḍari and Sellayi.

Both the chewing and reed varieties of sugar-cane are grown here, and people are taking to jaggery-making as a cottage industry.

**Pulvayal**—(*Pulvayal; Firka—Kudumiyámalai; Distance 7½ miles; Population 968*) lies on the skirts of the Pulvayal forest where there is good shooting.

The *garbhagṛham* and *ardhamanṭapam* of the Śrī Tyágésa temple are of the Còla style with a moulded basement, and cubical pilasters having large *palagais*, *padmams* without petals

and tenoned corbels. The sub-shrines are mostly in ruins. The temple has a *triumadil* with the main entrance on the south. The *gopuram* over the main entrance belongs to the Pàndya period. There are five inscriptions in this temple. The earliest is P. S. I. 192 of the reign of Ràja Ràja II (about A. D. 1166), and mentions gifts by an araiyár, Tennavan Pallavadarayan. P. S. I. 478 of the reign of an unidentified Jatavarman Sundara Pàndya refers to the digging of *Umayándiéri*, an irrigation tank, by a certain Kannan, and P. S. I. 583, another Pàndya inscription of the reign of an unidentified Kulasékhara, records the allotment of 6 *panams* from tolls collected from villages and military stations to provide for offerings and burning of lamps in the temple. The other two are not of much importance.

To the west is a neat little temple in the 'Madura' style, now unfortunately in ruins, dedicated to Vanni \* Ananda Ísvara. It has some fine sculptures. P. S. I. 864, dated A. D. 1607, records the sale of land by the *úr* to the temple under the orders of Ávudaiya Nàyanár Pallavarayar of Vaittúr, and P. S. I. 932 mentions that the *Mahéśvaras* of the seventy *mathams* of this temple agreed to pay one *panam* each annually, and to settle all their disputes, 'irrespective of the sex of the disputants'.

*Ulaganáyaki*, the Piḍariamman, here is of more than local renown. The principal temple of this Goddess is in the forest to the north of the village. The idol has eight arms and is represented as slaying the *asura*, Mahiṣa, in the form of a buffalo. In the *prákáram* there are stone and terracotta figures of Karuppar, Munísvaran and other attendant deities. The bronze processional idol of this goddess is kept in another temple to the west of the Vanni Ananda Ísvaram. The worship of this goddess is performed by priests who are Occans by caste.

The Subrahmaṇya temple at Kumaramalai lies very near to this village. Gurupàdadàsa, the author of *Kumaréśasatakam*,

\* Also referred to as *Adi Ananda Ísvara*.

a century of verses in praise of God Subrahmanyā of Kumara-malai, probably lived here. He concludes every verse with the word Pulvayal.

There are two other inscriptions in this village. One (P. S. I. 1116) describes how guards worked in turns in this village and at Múnrukúrranallúr, and the other (P. S. I. 1117) is an *Áśiriyakal* or slab recording that Víra Pàndya Kàdambaràyan of Pulvayal agreed to be *ásiriyān* or protector of the inhabitants of Ponnamaràvati nàdu.

Near the hamlet of Nilayapatti on the edge of the Pulvayal forest are prehistoric burial places some of which were excavated in 1917 \*. There are others in S. No. 204/2 near Neriyakulam.

**Rajagiri.**—(*Rájagiri*; *Firka*—*Virálimalai*; *Vattam*—*Virálur*; *Distance* 23½ miles; *Population* 1,145). On both sides of Road No. 10, from mile 23/2 to 24, there are prehistoric burial sites with dolmens. There are traces of cairns also. There are large casuarina plantations here. The local deities are the Kannimàr, Pidàri and Kúttàndar Amman.

**Rasalippatti.**—(*Rásalipatti*; *Firka*—*Virálimalai*; *Distance* 32 miles; *Population* 1,700) contains four boundary stones (P. S. I. 885) fixed on the 15th of June, 1804, by the Surveyors of the Honourable Company to determine the disputed boundary between the Tonḍaimàn's territory and the Zamindari of Lakkaya Nayak of Kumaravàdi (Maṇappàrai). There is a very ancient inscription here of the 25th year of Nandippottaraiyan or Nandivarman II—Pallavamalla (C. 710—775 A. D.) which relates to the building of a *karkulum* or stone sluice by Pullai Kadamban son of Aridampullan.

\* See Pp. 522–3 *History* (Vol. II—Part I). Some burials here contain within a single circle of laterite boulders, two urns side by side in which were entire human skeletons in a squatting posture holding short bladed swords in one hand while the other was resting on the thigh.

There are shrines here to the village deities, Karuppar, Māriamman and Śallāṅḍa Amman. The weekly market is held on Thursdays.

**Rengamma chatram.**—Contains a chatram said to have been built by Rāṇi Reṅgammāl who performed *Sati* at Mālai Īdu at Pudukkōṭṭai on the death of her husband, the Śivānandapuram Durai. Owing to its proximity to the capital and improved communications the charity has become superfluous, and feeding has been stopped.

**Satyamangalam.**—(*Satyamaṅgalam*; *Firka*—Nárttámálaī; *Distance* 8½ miles; *Population* 1,311) is a populous village. There are prehistoric burials in S. No. 1/A.

This is one of the model villages selected by the Darbar for experiments in rural improvement. Ryots practise economic planting, and have introduced A. E. B. 65, an improved strain of paddy, sugar-cane, improved varieties of plantains, yam, capsicum and citrus varieties.

The Śiva temple here is called *Cólisvaramudaiyár Kóvil*. Other village deities worshipped here are Ariyanàcci Amman, Siruva Śattappa Nainar, Sokkanàcciyár and Pidari.

**Sellukudi.**—(*Sellukudi*; *Firka*—*Kudumiyyámalai*; *Vattam-Tiruvéṅgaivásal*; *Distance* 3 miles). The real name of the village is Śelvikudi or the 'village of the Goddess of Wealth'. A number of Kurumbars engaged in making *cumblies* or coarse woollen blankets live here. There is a temple here to Víra Lakṣmi, the Goddess whom the Kurumbars worship.

**Sendamangalam**—(*Sendamaṅgalam*; *Firka*—*Kudumiyyámalai*; *Vattam-Perumánádu*; *Distance* 4½ miles). This name is said to be a corruption of Seventeluntamaṅgalam, and commemorates the name of one of the Pallavarāya rulers of

Vaittúr. P. S. I. 171 in the Perumàlkóvil (A. D. 1215) dated in the reign of Kulóttunga III refers to the idol in the temple as *Citraméli\** *Vinnagara Emberumán*.

**Sengalur**.—(*Seṅgalúr*; *Firka*—*Kunnándárkóvil*; *Distance 25½ miles*; *Population 1,055*). The prehistoric burial-sites here contain both cists and urns. They occur near Seṅganikaṇmói and in S. Nos. 107, 108, and 158 E. The circles are of laterite.

There are shrines here to Muttumàriamman, Aiyanàr and Piḍari.

**Sittannavasal**.—(*Śittannavásal*; *Firka-Nárttámálaí*; *Vattam*—*Annavásal*; *Distance 10 miles*; *Population 487*) is a corruption of *Śittanñalváyil* † which means ‘the abode of great saints’. The hill here is an elongated mass of rock lying north to south and divided into three parts.

The *Ēladipattam* is the name given to a natural cavern near the top of the centre of the hill and on its eastern side, but accessible only from the west. The only approach to the cavern is over the top and along a narrow ledge in which seven precarious foot-holds ‡ are cut in the rock. Proper steps have now been cut, and an iron railing provided. The cavern is roomy but low. The floor is marked out into spaces for seventeen beds, each with a sort of stone pillow. One of them, which is the largest, is perhaps the oldest since it contains an inscription in the Brähmi script but in the Tamil language which palaeographically may be assigned to the 3rd or 2nd century B. C. This inscription is interpreted § as recording that the bed was a place of worship or penance, and was made by the Ilaiyar of

\* *Citraméliśa* is a name sometimes given to the *Aiññúrruvar* corporation (see p. 677).

† *Sittu-annal-váyil*. *Sittu* means *Siddha* or adept; *annal* means great or exalted.

‡ Hence the name, *Ēlu adி* meaning ‘seven steps’.

§ See P. S. I. 1—*Inscriptions in the Pudukkóttai State translated into English*—to be published shortly.

Cittuppósil, which was the ancient name of Śittannavàśal, for the use of Kàvidi Íten, a native of Kumattúr in Eomi (Oyma) nádu \*. By the other beds names of Jain ascetics who resorted to this cavern and practised the severest form of penance are inscribed in old Tamil script of the 8th or 9th century A. D. These inscriptions show that for more than a thousand years—from the 3rd or 2nd century B. C. to the 8th or 9th century A. D., if not even later,—this cavern was a resort of Jaina ascetics.

*The Navaccunai.*—To the north of the Éladipattam, at a somewhat lower level than it, but still on the eastern slope, is a tarn, the rocky sides of which almost converge at the bottom. In it there is a submerged stone-cut shrine on the western side, containing a *lingam* in the centre and a narrow passage to walk round. The water is occasionally baled out, and the *lingam* worshipped. The pool takes its name from a *nával* or *jambu* (*Syzygium jambolanum*) tree close by.

*The Arivarkóvil or the ‘Temple of the Arhats’—the Rock-cut cave temple.*—On the western slope of the central rock there is a cave temple cut in the rock, believed to have been excavated by the seventh century Pallava king, Mahéndravarman I, probably when he was a Jain before his conversion to the Śaivite faith. An easy climb of about hundred feet over the sloping rock takes the visitor to the entrance of the cave.

The plan and construction of the temple in all essentials resemble the other well-known ‘Mahéndravarman’ cave-temples in South India. The temple consists of an inner shrine ten feet square and seven and half feet in height, and an *ardhamantapam* in front, twenty-two and a half feet in length, seven and a half feet in width and eight and a half feet in height. A doorway, five and a half feet by two and a half feet, approached by a flight

\* Érumánádu was an old division of the Tamil country round about the modern town of Tindivanam.

of steps flanked by *surulyális*\* leads from the outer hall to the inner shrine. In the *façade* there are two massive pillars in the middle and two pilasters, one at either end. The rock above the pillars is carved in the form of a massive beam, in front of which projects a single flexured cornice. The upper and lower thirds of the two central pillars are cubical and the middle third octagonal. The pilasters are of the same design.

All these carry massive 'Pallava' corbels with horizontal roll ornaments or flutings, with a plain band in the centre. On either side of the doorway to the inner shrine are ornamented pilasters enclosing two niches, one on either side. These pilasters are smaller but of the same type as the pillars. They have on the upper cubical parts of the outer face lotus medallions carved in bold relief, a usual feature of this type of cave-temples. There is a large niche in each of the northern and southern walls in the front hall. The ceiling of the inner shrine shows a wheel with hub and axle representing the *Dharma cakra* or *Wheel of the Law*.

From a Pàndya inscription † on the rock near the temple, and from the debris lying about, it is to be inferred that there was formerly a *mukhamantapam* built of stone in front of it.

In the niche of the northern wall of the outer hall is a figure of a Jaina Ácárya ‡ seated in the meditative pose, cross-legged, with the hands placed one over the other, palms upwards, resting on the folded legs. There is a single umbrella over the head of the image, which proves that it is not that of a Tírthaṅkara. On the opposite wall, placed in a similar niche, is the figure of the twenty-third Tírthaṅkara, Pàrvanàtha, seated in the same posture, but with a five-headed serpent

\* Balustrades sculptured in the form of *yális* with curled trunks.

† An inscription of the time of Avanipaśékhara Śrí Vallabha Pàndya.

‡ He is designated *Tiruvásiriyam* or the Great Ácárya in an inscription on a pillar near it.

spreading its hood over his head instead of an umbrella; On the back wall of the inner shrine are three images carved in relief, all in the same meditative posture. The northern and central figures have triple umbrellas, showing them to be *Tīrthaṅkaras*,\* while the southern has a single umbrella, and probably represents a *Cakravartin* or an *Ācārya* or an *Arhat* †.

The walls, ceilings, cornice, beams and pillars were originally decorated with paintings; those on the walls have perished, and those on the ceilings, beams and the upper parts of the pillars alone survive.

The painting above the three images in the inner shrine is intended to serve as a canopy. The design suggests a carpet, with striped borders and irregular squares and circles interlinked. Within the squares are conventional lotus flowers, and inside the circles are crosses with bulbous ends resembling the 'Ujjain cross' symbols on old *Andhra* coins. On the upper sides of the horizontal arm of the cross are human figures and on the lower sides lions ‡.

Canopies of different patterns are painted on the ceiling over the two images in the *ardhamantapam*. That over *Pārvanātha* has both natural and conventional lotus flowers, the former in full blossom against a lotus leaf background. That over the *Ācārya* has only a conventional lotus-pattern; now much faded and defaced.

In the centre of the ceiling of the *ardhamantapam* and in the front part of the ceiling of the inner shrine, up to the

\* The middle one is believed to be *Mahāvīra*, and the other is probably *Ādinātha*.

† *Arhats*, *Ācāryas* and *Cakravartins* are adepts but less perfected than *Tīrthaṅkaras*. While *Arhats* and *Ācāryas* are ascetics, *Cakravartins* are lay adepts,—monarchs who were contemporaries of *Tīrthaṅkaras*, and were reputed to have been of a golden colour.

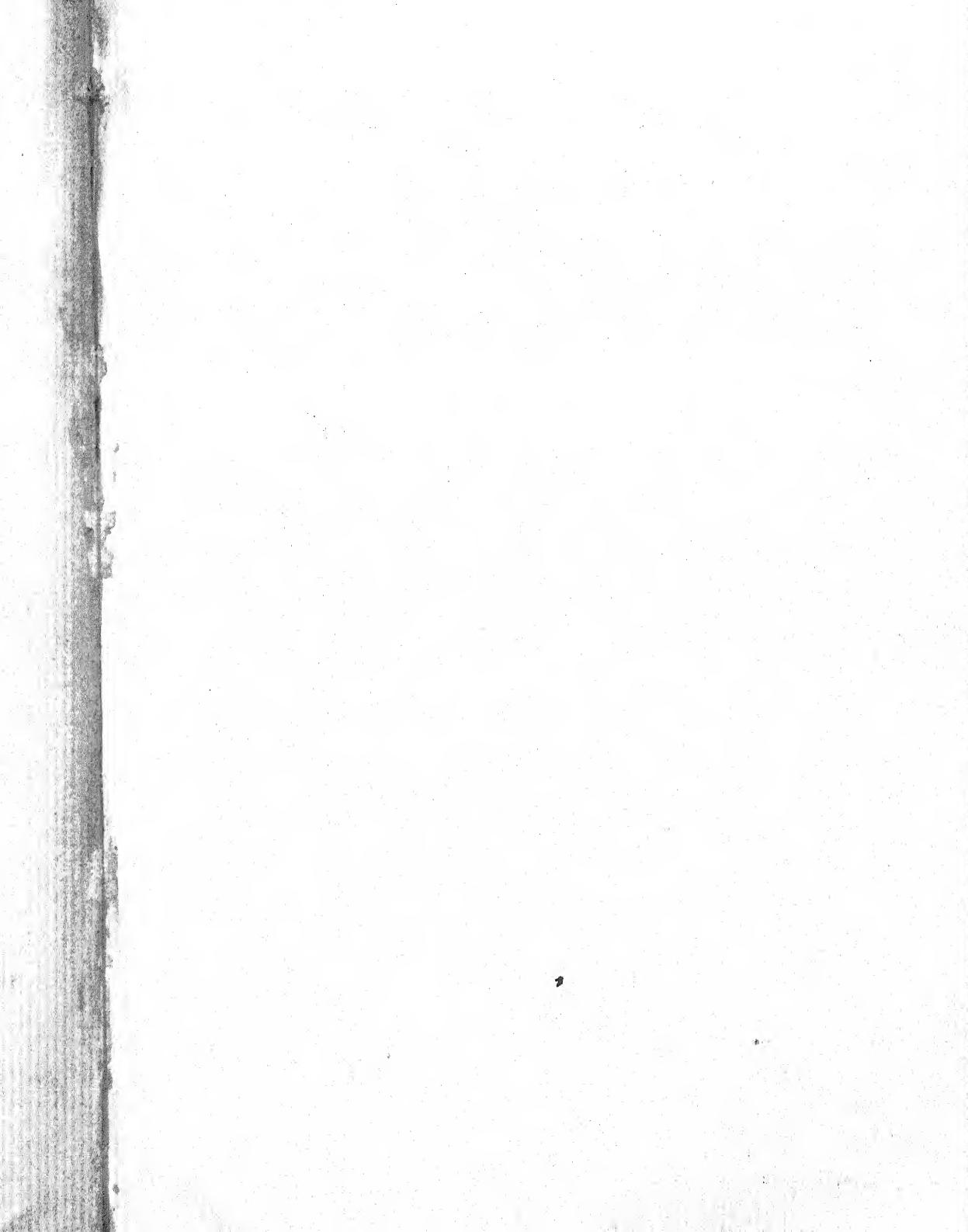
‡ The lion occurs frequently in Jaina symbolism.

borders of the carpet canopy, we find depicted scenes from one of the most delightful of the Jain heavens. This heaven contains a hall known as the *Samavasarana*, to which the souls of the *bhavyas* or 'the faithful' resort to hear the discourse of the Tírthañkaras. Before entering this hall, the souls have to pass through a number of regions in this heaven, one of which is a lotus pool where fishes, birds, animals and men disport themselves. The Śittannavàśal painting shows *bhavyas* diverting themselves in a pool full of flowering lotuses. The flowers with their stalks and leaves, and the birds, fishes, *makaras*, bulls and elephants are shown with a perfect simplicity, charm and naturalness.

The pose and expression of the *bhavyas* shown in the picture have a charm and beauty which compel attention. Two of them are shown together in one part of the tank. One is plucking lotus flowers with his right hand and has a basket of flowers slung on the other. He is represented as of a deep red *lésya* or colour\*. His companion carries a lotus in one hand; the other is bent gracefully, the fingers forming the *mrigimudra* or deer-gesture; his colour is orange, showing the merit of the soul. The third *bhavya*, an extremely beautiful figure, also orange in colour, is apart from the others. He carries a bunch of lotus over his left shoulder and a lily over his right. The three figures are naked except for their loin cloths. The hair is neatly arranged; the lobes of the ears are pendant.

On the front face of the southern pillar is a beautiful picture of a dancer, her left arm stretched out gracefully in what is known in *Nátya-Śastra* as the *danda* or *lólahasta* or *latávrysiká* gesture, and her right arm bent at the elbow, the palm

\* *Lésya* is the colour of the soul. It may be observed that orange (*pita lésyam*), white (*śukla lésyam*) and red (*padma lésyam*) are believed by the Jainas to be the colours of pure souls, while black (*Kṛṣṇa*), indigo (*nīla*) and grey (*kapóta lésyam*) are appropriate to the wicked.





held in the *abhaya* gesture\*. Her ears are adorned with *patrakundala* or *olai* or rings set with gems, and her arms decked with bracelets and bangles.

Perhaps even more graceful is the other dancer on the front face of the northern pillar. She has her left arm in the *gajahasta* gesture suggesting an elephant's trunk, while her right arm is bent at the elbow, the palm facing outwards in the *abhaya* gesture. The head-dress and the ornaments of this dancer are very distinct. The hair is decked with *pandanus* (*td̄lai*) petals.

These two animated figures, with their broad hips, slender waists, and elaborate ornaments, recall the beauty of the *apsaras* of mythology: their pose and expression suggest rhythm and dynamic movement.

The painting on the other face of the southern pillar represents a man and a woman, possibly the founder, and one of his queens. The man has an elaborate *kirītam* or diadem on the head, a *patrakundala* in one ear and *makarakundala* or ring in the shape of a *makara* in the other. His demeanour and his diadem indicate his royal status. The other figure, unfortunately, is now very indistinct. In front of these two is another figure in red, much defaced.

There are also paintings on the corbels, beam and cornice. On the corbel are scroll designs with lotuses. The painting on the cornice, which projects in front of the *mantapam*, is made up of carpet designs with conventional lotuses. The surface of the cornice in front of each of the two pillars bears a *hamsa* or mythical swan. On the northern wall below the cornice, on a patch of plaster are the figures of a trident, fruits and flowers in yellow and red.

The Sittannavàsal paintings carry on the tradition of the well-known Ajanta frescoes of the first seven centuries A.D., the Ceylon Sigiriya frescoes of the fifth century and the Bhag

\* The posture of her arms suggests the two lower arms of Natarája.

fréscos in the Gwalior State of the sixth and seventh centuries A. D. Śittannavàśal is therefore an early example of the Ajantan or post-Ajantan period, and in merit it compares well with Ajanta and Sigiriya. We may safely say that Śittannavàśal has the earliest frescoes so far known in South India, and that they are the only example of early Jaina frescoes.

According to Dr. Paramasivam of the Government Museum, Madras, the technique employed is what is known as *fresco-secco* or painting in a medium of lime. In this process the surface to be ornamented is first covered with lime plaster, then coated with lime-wash and the painting superimposed. The colours used are black, green, yellow, orange, blue, and white. In 1937-39, the Darbar had the paintings cleaned by Dr. Paramasivam, who was assisted by the present Curator. After cleaning the paintings, they applied a preservative coating, and strengthened the painted plaster, wherever it was loose, by injecting suitable cementing material without retouching any part of the paintings.

Along the western base of the hill, and beneath the central and southern parts of it, lie a stone and brick temple of Śiva in ruins, and shrines to Aiyanàr, Pidàri, and other village deities, which lead one to infer that there must have been a village close to the hill on the site now covered by the dry fields.

Between the Jain rock-cut cave temple and the Śiva temple is a large natural cavern with a 'drip-line' on the over-hanging rock, which shows that the cave was one of the earliest habitations of man. A few faded inscriptions are found here and there on the rock near the cave temple. These are in old Tamil characters and mention names of persons, probably Jain ascetics.

On the summit of the southern rock is a large rectangular tarn called *Ganapati sunai*.

There is a Trigonometrical Survey station on the central rock, at a height of 699 feet.

There are extensive prehistoric burial sites, containing both cist and urn burials, in the major *sarvamányam* lands south of the hill, in the north-western corner of Seengulam waterspread, and near the Periyakulam. Some of these were excavated in fasli 1344 (1934-5).

Specimens of garnet, red jasper and rock-crystal have been picked up near the foot of the hill. Pieces of pottery coated inside with molten and coloured glass, and loose pieces of coloured glass have been found in the fields opposite the hill. These indicate that in olden times glass making, probably the manufacture of bangles or beads, was carried on here. The village of Sittannavásal and the neighbouring hamlet of Nallambálsamudram are fertile.

**Tachampatti.**—(*Taccampatti*; *Firka*—Nárttámálaí; *Vattam*—*Annavásal*; *Distance 10 miles*; *Population 276*) is a village inhabited by Kallars who claim relationship with the ruling Tondaimáns.

Some cist burials here were excavated in fasli 1344.

**Talinji.**—(*Taliñji*; *Firka*—*Kudumiyámálaí*; *Vattam*—*Kadavampatti*; *Distance 19½ miles*; *Population 364*). The name is said to be derived from the Tamil word *talai* which means 'to prosper'; and the story is that when one of its chiefs gave it away as an *inám*, he expressed the wish that it might always prosper in the hands of the grantees. It is also called Kambaràjapuram, or the place of Kambar, who was probably some minor chief or nobleman, and is not to be indentified with the celebrated poet of that name.

**Tayinippatti.**—(*Táyinippatti*; *Firka*—Nárttámálaí; *Distance 13½ miles*; *Population 296*). Prehistoric burials occur in the waterspreads of Tayinikkulam and Kunnakulam, and in the adjoining fields. Some of the circles enclosing the cists are composed of laterite boulders, while others are of granite.

An interesting feature about this group of cists is the location of the small outer chamber on the western side of the main cist, while in all cases hitherto noticed these chambers were all on the eastern side.

**Temmavur.**—(*Temmávür; Firka—Kunnándárkóvil; Distance 18½ miles; Population 2,284*) is a populous Kallar village, and is referred to in inscriptions as *Tenvávumtovúr* or *Tenváyúr*. There are two inscriptions in the temple of Vadakailàyamuḍaiyàr; one dated in the reign of an unidentified Ràja Ràja Còla, and the other in that of an unidentified Kulaśékhara Pàṇḍya. The latter inscription records the gift of door-steps and lintel by the Aiññúrruvar corporation (see page 678, *History*—Vol. II, Part I). In an incomplete inscription on a slab in a dry land near the Màriamman kóvil, Araśakandaràmankóṭṭai, named evidently after Séma Pillaiyàr who was also called Araśakandaràman (see page 620, *History*—Vol. II, Part I), is mentioned. There must have been a fort here in the 13th century. In the Màriamman temple here the caste pañchayats of Vaḍamalainàṭṭu Kallars are convened. Aiyanaṛ, Pidàri, and Karuppar are the chief village gods worshipped here.

**Tengatinnippatti.**—(*Téngatinnippatti; Firka—Virálimalai; Vattam—Poyyámani; Distance 29 miles; Population 983*) is on the road from Pudukkóṭṭai to Maṇappàrai. It is inhabited by Uràlis. There is a temple to God Mámundi who delights in sacrifices of pigs, sheep and fowl.

**Tennangudi.**—(*Tennangudi; Firka—Kiraniür; Distance 7½ miles; Population 207*) has a tank called Kuraṅgupaṭṭadaikkulam and a field of the same name full of prehistoric burials. The local Màriamman is widely popular, and is visited by hundreds of pilgrims at the time of the annual festival. The following is a local legend relating to a certain Tennan Ràja who, when going to war, left with his Ràni a flower and a piece of turmeric root, telling her that since they were

mysteriously connected with his life, the flower would fade and the turmeric turn black the moment that he died. The Rāja did not return within the specified time; the flower and the root faded and turned black as he had foretold; and there was nothing left for the Rāni but to perform *sati*. At this juncture a god appeared to her as a *Pandáram* or religious mendicant, and brought the good news that her husband was alive. Soon after, the Rāja also returned, the pit prepared for the *sati* was converted into a drinking water pond, and the place itself was re-named *Mángilyam kátta nádu* or the 'land that preserved wifehood'. The village is named *Tennaníur* or *Tennangudi* or *Tennavañgudi* after this chief.

The God of the Śiva temple is called *Tenganáyakar* in the earlier inscriptions, and *Kátcikoduttár*\* or *Darśanapuriśvarar* in the later ones; the latter name is indicative of the fact that the god appeared before the Rāni in the legend and saved her from death. The central shrine may be assigned to the end of the 10th or the beginning of the 11th century. The front *maṇṭapam* and the other shrines belong to a later period. A *tiruvácci* with the figure of a lion and two *makara* heads surmounted by foliage, built into the lintel of the *mahámaṇṭapam*, and the three lion pillars in the shrines of Bhairava and Subrahmanyá originally belonged to the ruined Jain temple at Sembatti (See page 997). There are nine inscriptions in this temple. The earliest (A. D. 1031) belongs to the reign of Rājādhirāja Cōla I, and refers to a gift by the Araiyars of Kóraikkurichi and Puttambur. The two Pāṇḍya inscriptions are dated respectively in the reigns of an unidentified Māravarman Sundara Pāṇḍya and of a Māravarman Śrī Vallabha; the latter records that the *náttars* of Tensiruvayilnádu and Kulamaṅgalanádu who were unable to pay the royal taxes sold the village of Iraiyyur to a songster. There is an inscription of the reign of Acyutarāya of Vijayanagar. Two others, dated A. D. 1588 and 1597, are damaged, and the other three relate to the gift of pillars to the

\* *Kátcikoduttár* means 'He who appeared before his devotee'.

front *mantapam* by different devotees. About 1738 Vijaya Raghunàtha Ràya Tonðaimàn granted lands for the upkeep of the temple to some Pallavaràyars.

The Ahambadiyàns of the five villages of Vaittúr, Muñtampatti, Iraiyyúr, Vattanàkkurichi and Meikkudippatti, and the Kallars of the Kulamañgalya nàdu, assemble in the Màriamman kóvil here to settle disputes.

There is a tomb in this village which contains the bones of Sheik Muhammad Auliya (1768—1818). The sheik, who was a farmer, was deeply religious; and many miracles are attributed to him.

**Tennatiraiyanpatti.**—(*Tennatiraiyanpatti*; *Firka*—*Nir-palani*; *Distance* 18½ miles; *Population* 931) is named after *Tennatiraiyan*, a sub-division of the Vísanginàt̄u Kallars. In the waterspread of the tank, close to the Vattam cutchery, is a small out-crop of rock-crystal.

Adjoining the hamlet of *Alangudipatti*, and about 3 miles to the west of Puliyúr, is a block of *puñcāi* land called *Kóttai-médu* or ‘Fort-mound’ where once stood a mud-fort\* believed to have been built by the Kàràlars. Near this site is a shrine to Semmuníśvaran†. Within this block are two Jain monuments which have been conserved, and a ruined Siva temple. One of the Jain monuments is a mutilated idol of a Tírthañkara in bas-relief with chowrie-bearers, 3' 6" in height, and the other, situated near the Mullikkudi tank, is an idol, seated in *virásana*, believed to be Hariharaputra, probably worshipped as an attendant deity in a Jain temple. The idols of Viñnu, Càmundi, Ganéśa and Màriamman that lie near the ruined Siva temple are fine sculptures which may be assigned to the 11th—12th centuries. A Viñnu temple must have stood a furlong or two to the south of these monuments; and

\* There are now no traces of this fort.

† Muníśvaran is a guardian deity of forts.

what remains of it now is a large idol of Viṣṇu badly fractured, lying on the northern bund of the *Úraṇi* near the shrine of Maduraivíran. This hamlet also contains a laterite temple to Vallalakanda Aiyanār.

**Teravur.**—(*Téravur*; *Firka*—*Virálimalai*; *Distance 25 miles*; *Population 950*). On the bund of the Madurāpatti tank, there are three images of Śiva, all *Sukhásana mūrtis* or images in a sitting posture. The one in the middle is the finest, and is delicately carved. The other two are somewhat defaced. From the details of the ornamentation and the general pose of the images, we may conclude that they belong to the same period as the Kodumbálúr sculptures.

There is a Śiva temple at Téravúr. Kalkuricci Aiyanār and Pidāri are the important village deities worshipped here.

**Tiruppur.**—(*Tiruppúr*) is a hamlet of Vírakkuḍi village (Kíranúr Firka). The Cólíśvaraṇamudaiyār temple here is one of the oldest temples of archæological interest in the State. It stands on the north-western corner of the village on the bund of an úraṇi, and faces east. It is a small compact structure built of well-dressed gneiss blocks, and is composed of a sanctum and an *ardhamanṭapam*. The walls are adorned with four-cornered pilasters with plain and angular corbels. The cornice above the walls is simple and convex and has *kúdus*. There are no *bhūtagañas*, but in their place there is a plain beaded moulding. The cupola is incomplete, and the missing parts could not be traced in the neighbourhood. It contains niches; the one on the north contains a figure of Brahma, that on the west one of Viṣṇu, and that on the south one of Dakṣinámúrti. Only three of the four *nandis* which adorned the corners of the *vimánam* have been discovered. This temple exactly resembles the temple of Kaliyappatti, and may be said to belong to the close of the 9th or the beginning of the 10th century.

An image of Véṇugópala, or Kṛṣṇa playing on a flute, now placed on a pedestal near this temple, was originally discovered

by the side of a slab in the waterspread of the village tank. The slab bears the Vaiśnavite caste mark, the figures of a conch and shell, and an inscription which may be interpreted as referring to a gift by the children of a certain Kan̄diyadévan to secure merit for Rāya Raghunātha Tonḍaimān, Namana Tonḍaimān and the chief Akkal Rāja\*. There are two inscriptions in this temple, one of which has not yet been published. The other is dated in the 40th year of the reign of an unidentified Kulōttunga, and mentions gifts by Gaṅgaikonda Cōla Siruvāyilnādālvan, also called Ponna Ādavalān, chief of Ārrūr in Vada Siruvāyil nādu.

To the north and east of the Śiva temple are extensive prehistoric burial sites containing both urn and cist burials, some of which were excavated in 1938-9. The cists are of the type described on pages 523-4 (*History*—Vol. II, Part I). In one of the urn-burials were discovered two urns side by side, both situated within a single circle of laterite boulders. Such twin-burials are unusual †.

**Tiruvengaivasal.**—(*Tiruvēṅgaivásal*; *Firka*—*Kudumiya-malai*; *Distance 3 miles*; *Population 227*) is a well-known and ancient place of worship. The name means the ‘Sacred place or gate of the Tiger’, and refers to the story of the God Gókarṇésa of Tirugókarṇam who here took the form of a tiger, to terrify and finally grant salvation to a cow that daily brought the sacred water for his ablution ‡.

The earliest inscription in the temple of Śrī Vyāgrapuriśvara is dated in the reign of Rāja Rāja I (1011 A. D.), and refers to the God as *Tirumérraliperumál* or ‘the Lord of the Western shrine’. He is called *Cūdāmani Viṭāṅgan* in an inscription of the reign of Rājendra I (1037 A. D.), which also mentions the

\* See page 1069 f. n.

† The only other instance so far known in the State occurred in a site excavated in 1917 in the Pulvayal forest.

‡ See under Tirugókarṇam (pp. 981-2) for an account of the legend.

Amman shrine which was probably built in this reign. Sadiran Iràśan, also called Kulóttunga Còla Kiḍarattaraiyan, consecrated a *lingam* called after him *Sadira Vīṭaṅgan*, and instituted a festival, at which plays were enacted (P. S. I. 139 of the reign of Ràjàdhiràja II—dated 1175 A. D.). An inscription of the reign of Ràja Ràja III records that land endowed for a festival was to be allotted in equal shares to the God Vyàgrapuriśvara or Tiruvéṅgaivàiyiludaiya Nàyanàr and to the God Sadira Vīṭaṅgan and his Amman. Four inscriptions refer to *sāntikūttu* or dances performed in the temple festivals\*. Alagapperumàl, the son of a local araiyar or chief, installed an idol of Candraśekhara in the reign of Màravarman Sundara Pàṇḍya I. The temple seems to have been very rich, and had *dévadánam* lands in the villages of Pérundanaiyúr, Sellikudi, Mayilàpúr (now called Mayilàppat்தி), Orumanimaṅgalam, Tiruvétpur (now called Tiruvappúr), Kavalamaṅgalam, etc. An inscription of the time of the Vijayanagár prince Kampana records the grant of *Pádikával* rights by the temple authorities and the residents to a chief of Irumbàli. This village was then under the rule of the Pallavaràyars; P. S. I. 945 mentions Āyudaiya Pallavaràya. Tiruvéṅgaivàśal had both a *Sabhá*, or Brahmin assembly, and an *Ur*, or common village or town assembly, during the centuries of Còla and Pàṇḍya rule.

At the entrance to the temple is a *mantapam* with massive pillars supporting carved lions. The base of the *gopuram* is of the late Pàṇḍya style, but the upper part has recently been reconstructed. To the north of the *antarálā mantapam* is the shrine of the Goddess Sí Brihadambà, which is a late Còla or early Pàṇḍya structure with square pilasters, simple *idals*, square *palagais* and tenoned corbels. The southern part of this *mantapam* contains modern bronze idols now carried in the temple-processions. The *mahámantapam*, in which are kept some old bronzes, is a Còla structure with pilasters supporting large *palagais* and corbels with tenons. The main shrine which

\* See page 691.

has been renovated must have been originally an early Còla structure\*. The present structure is of the Pàndya style of the 13th—14th centuries. The pilasters are polygonal in section with square bases having *nágapadams*; the *padmams* are drawn out into *idals*, and the corbels are of the *puspapódigai* type with rudimentary buds. The idol of Gñána Dakṣinámúrti in the southern *prákáram* has rare iconographic features. The figure is seated in the *Utkuṭikásana* posture†—a posture suitable for concentration. Within the cloister in the southern *prákáram*, there is an old idol of Yóga Dakṣinámúrti.

In the southern *prákáram* there is a shrine facing west containing an interesting sculpture of Subrahmanyá in bas-relief in the *vírásana* pose; the upper right hand holds a rosary, and the upper left a *sakti* or spear; the lower right hand is in the *abhaya* pose and the lower left hand rests on the thigh. Another old sculpture of Subrahmanyá kept in this *prákáram* has only two arms.

Near the southern entrance is a shrine built in the reign of Ràja Ràmachandra Tonḍaimàn, in which is kept a mutilated idol of the Amman. It is said that when a new idol was installed, the old mutilated one was about to be thrown into the tank to the south of the temple, and that the Amman appeared before the Ràja in a dream and directed him not to cast it away but to preserve it in a shrine, which the pious Ràja did.

There are 15 inscriptions in this temple; six are Còla inscriptions, seven Pàndya, one of the Vijayanagar period and one of the Pallavaràyas.

\* The presence of the Saptamatrka group, Jyéstá, and other old idols in the *prákáram* warrants this conclusion.

† The Archaeological Survey of Madras has taken a photograph of this idol, which Mr. T. A. Gopinatha Rao has reproduced as Plate LXXV, Fig. 1, in his book *Hindu Iconography*, Vol. II, Part I. A lion pillar belonging to some early Còla shrine, but with its shaft now reshaped, is built into the small *mantapam* in front of this idol of Gñána Dakṣinámúrti.

The Vélâns of this village make good bricks, tiles and pots.

**Tiruvilangudi.**\* (*Tiruvilángudi* or *Tiruvíraiyyánkuđi*; *Firka*—*Nírpálanî*; *Vattam*—*Pérámbur*) is in the chitta village of Suriyúr. Its old name was *Vikramakésari caturvédimaṅgalam*. Except for two Pallar houses, there is no dwelling near the temple, which is now in ruins standing amidst dry lands. The nearest hamlets are *Villaródai* on the south-west and *Puduvayal* on the north-west. There are now no traces of the old village.

*Vikramakésari caturvédimaṅgalam* was situated in Urattúr kúṛram in Vadakónàdu, a sub-division of Kéralàntaka Vañanàdu, later Iraṭṭapàdikonḍa Cóla Vañanàdu and still later Kadalađiyátilaṅgai konḍa Cóla Valanàdu, and is referred to in inscriptions as a *Brahmadéyam* or village granted to Brahmins. Most probably it was named after *Vikramakésari*, the Irukkuvél chief of Kođumbálúr,—the builder of the Múvarkóvil. It was inhabited by Brahmins well versed in the four Védas, as the suffix *caturvédimaṅgalam* implies. Among the signatories to the documents recorded on the temple walls are *Sómayájist*† and *Kramavittans*. It is said to have contained two *nattams* old and new; this shows how populous the village then was.

P. S. I. 90 shows that the province was governed by a military commander called Uttamacólánallúr-Uđaiyàn Pálúr Ambalattàdi, otherwise called Mudikonḍa Cóla Vilupparaiyar, and that the officer who was in immediate charge of the district was Śíkàruđaiyàn Tàyan. The village had a great assembly (*Perunguri Sabhai*) to manage its affairs, subject to the control of the officer in charge of the administration. It seems to have met frequently on the bund of an irrigation tank, which consequently came to be known as *attánipéréri*, meaning the place of

\* Adapted from a monograph prepared by Mr. N. P. Swaminatha Aiyar, State Archæologist.

† *Sómayáji* is one who has performed *Sóma yágam* or sacrifice with *Sóma* juice; *Kramavittan* is one versed in a particular method of reciting the Védas called *krama*.

assembly meeting. Two inscriptions mention a settlement officer\* Kéralàntakanallúrudaiyàn Kshéttiran Uttama Còlan. The survey and settlement took place in the time of Ràja Ràja I. The inscriptions in this temple give a good idea of the temple establishment in Còla times, and also contain details with regard to the conduct of worship in the temple. It was managed by a body of trustees called *Dévakammi*.† Services were conducted thrice a day, and festivals were celebrated in the months of *Pañguni* (March—April), *Chittrai* (April—May) and *Márgali* (December—January).

There are nine inscriptions in this temple. Three of them are of the time of Ràja Ràja Còla I dated A. D. 1012—1013, two of the time of Ràjéndra I dated 1018 and 1026, one of the time of Kulóttunga I dated 1076, and one of the time of a Jatàvarman KulaSékhara. The other two are of the Vijayanagar period, one of the reign of Virúpákṣa I dated 1391, and the other mentions Katti Válappa Nàyakar, who was probably a Nàyak administrator of this part of the country, to secure merit for whom some addition to the shrine appears to have been made. There were some more inscriptions, but the inscribed slabs were removed when carrying out improvements to the temple, and used in the construction of some other structures elsewhere.‡

The Vijayanagar inscription shows that a condition of anarchy prevailed in the 14th century, and that the residents of the *nádu* placed themselves and their district under the protection of a chief named Taniànaiyúràn Narasiñgadévan of Péràmbúr, to whom they granted *araśu suvandiram*,—investing him with powers of taxation, while imposing the obligation to protect them, their life, and property.

\* *Náduvakaišeikira*.

† The reader is referred to Section IV in *History*—Vol. II, Part I, where the information furnished by TiruviLángudi inscriptions regarding local administration and temple management is set forth in detail.

‡ See under Péràmbúr.

The central shrine of the temple faces east. The sanctum and the *ardhamanṭapam* belong to the early Cōla period. The pilasters on the walls on either side of the entrance afford good examples of the bulbous capitals of the early Cōla period. The corbels have chamfered edges. Over the entrance to the *ardhamanṭapam* is a sculptured figure of Gajalakṣmī. Along the frieze runs a string of *bhūtagaṇas* dancing and playing on musical instruments such as the flute, conch, drum and cymbal. The door-jambs are decorated with *nágapadams*, but they must be later additions. The other walls are decorated with *gōṣṭapañcarams*, pilasters and friezes of goblins, elephants in playful attitudes, *yális* etc. The decoration of the pilasters is not all uniform. The corbels over them have a curved profile with scroll work in the centre. Some of the *kūḍus* are decorated with lions' heads, and others with scroll work.

The *mahámanṭapam* is of the later Cōla style. The pillars are cubical in the centre and at the extremities, and the corbels are tenoned. In front of this *manṭapam* there are traces of another large *manṭapam*, and judging from the motifs of the pillars which are cubical at the extremities and in the centre and decorated with *nágapadams*, and the corbels which have *puspapódigais*, we may assign it to the Vijayanagar style. The pillars have various figures in bas-relief,—Narasimha, Gaṇésa, Vénugópāla, dancing girls, couchant lions, ḫsis, lotus medallions and vases of flowers. On the face of the basement there are sculptures in bas-relief representing Natarāja and worshippers in attitudes of devotion.

The *Amman* shrine which faces south is of the Madura style. Highly finished and ornamental pilasters with prominent *nágapadams*, corbels of the *puspapódigai* type with drooping lotuses and ornamented *gōṣṭapañcarams* are among the striking features of its architecture.

There are some fine sculptures here, but they belong to a later period than the central shrine. They include a figure of

Śiva, two figures of the *Amman*, and figures of Dakṣināmúrti, Śaṅkaranārāyaṇa, Brahma, the Saptamāṭṛka group, Vírabhadra and Gaṇéśa. One of the Gaṇéśas is a dancing figure. Two early Cōla *dvárapálaka* images now in the Vellánur temple are said to have originally belonged to this shrine.

This interesting temple was long neglected till it was conserved by the Darbar in 1936, and steps are being taken to renovate it, and preserve what is left of an ancient monument illustrating more than one style of Dravidian architecture, and marking the locality where once flourished a large village where learned men resided.

**Todaiyur.**—(*Todaiyúr*; *Firka*—*Nárittámalai*; *Distance 11 miles*; *Population 621.*) The village was formerly called *Tudávayal*. There is a *Málai Ídu* or *sati* ground here, where a woman is reported to have committed *sati* on hearing of the death of her husband in battle. The descendants of the woman still visit the place to make offerings to her spirit.

The Śiva temple here, now called *Elumanisvaram*, is referred to in the only inscription here dated in the 1st year of an unidentified Sundara Pàndya, as *Tuḍarándár-náyanár* temple. It is situated beneath the bund of the Todaiyúr Periya Kanmái, and, though not large, is a fine temple of the late Cōla or Pàndya style, probably of the 13th century A. D. One interesting feature of the temple is that a typical 8th century Pallava corbel is used as the bottom of the socket of the door pivot in the ruined gateway, which shows that there was an earlier temple on the site.

There are Aiyanār, Karuppar and Pattavan temples here. There is also a beautiful image of Mahávíra, with chowrie bearers and three lions carved beneath, forming the *lánçanam* or distinguishing emblem of the Tírthánkara.

There are prehistoric burials on either side of the Railway line near this village, containing both cist and urn burials, some of which were excavated in 1934–5.

**Uchani.**—(*Uccáni*; *Firka-Kíranúr*; *Vattam-Tennangudi*; *Distance 7 miles*; *Population 331*). There are prehistoric burials in the waterspread of the tank called *Kuraṅguppatṭarai Kulam*. There is an Aiyanàr temple in the village.

A copper-plate grant, dated 1710 A. D., mentions that Ràmasvàmi Tonḍaimàn of Kołattúr granted this village as a *Sarvamányam* with the permission of his father, Nainana Tonḍaimàn, who was then the ruler of Kołattúr.

**Udayalippatti.**—(*Udaiyálippatti*; *Firka-Kunnándárkóvil*; *Distance 19 miles*; *Population 1153*), formerly called Udayàlimangalam, is one of the earliest settlements of the Kallars after their immigration from Tirupati, and is still a centre of the Vadàmalai nàṭtu Kallars. It has a temple by name Sannásikóvil.

**Uppiliyakkudi.**—(*Uppiliyakkudi*; *Firka-Kíranúr*; *Vattam-Kolattúr*; *Distance 14½ miles*; *Population 879*). The name means the hamlet of the Uppiliyans or (earth) salt-makers, of which caste only a few families now remain. There are also some Ràjús here, from among whom recruitment was formerly made for the British Indian Regiments.

The Vijayanagar nobleman Akkal Ràja made this village one of his headquarters, and his descendants continue to live here.

The village is noted for its vegetables.

**Vaittur.**—(*Vaittúr*; *Firka-Kíranúr*; *Distance 10 miles*; *Population 1,134*), originally called *Valuttiúr*, was the seat of the Pallavaràya chiefs who ruled over parts of the State from about the beginning of the 14th century until the present ruling line of Tonḍaimàns conquered them. (*History Vol. II—Part I*, pp. 732–6). Two Tamil works, *Ševenteṇunta Pallavar Pillai Tamil* and *Ševenteṇunta Pallavar Ulá*, describe Vaittúr as a fertile wet-land village in Kónàdu. The earliest inscription in the temple of Tàlavanéśvara, or Tiruppanaṅgàdu Uðaiyàr,

situated in the hamlet of Vaittikóvil, belongs to the reign of an unidentified Kulóttunga Cóla, and mentions *Mangalam*, probably the old name of this hamlet, and a local chief or administrator Víra Pàndya Nàdàlvàn. An inscription of the reign of an unidentified Jaṭavarman Sundara Pàndya\* mentions Pillai Pallavaràyan, and the institution by him of daily worship known as *Pallavan Sandhi*. An undated inscription records the grant of *Kávalsuvandiram* or *Pádikával* rights by the *úr* of Pudukkudi in Míséngeli Nàdu to the God of this temple, and to the residents of Maṅgalam, mentioning in particular Pillai Pallavaràyan. There are eight other inscriptions in this temple, one of which is damaged, and the others refer to grants by the residents of this and adjoining villages for the construction of pillars, lintels and *prákáram* walls †. Vijaya Raghunàtha Ràya Tonḍaimàn made some gifts to this temple in 1749 jointly with Namana Tonḍaimàn, Ruler of Kolattúr.

The Màriamman temple here draws crowds of worshippers during the festival season. Hook-swinging was formerly in vogue.

At a short distance to the east of the Siva temple stands a huge idol in brick and mortar worshipped as Peraman. The other deities worshipped here are Aiyanàr, Karuppar and Malayàmaruṅgar.

Vaittúr is one of the seats of the Kulamàṅgilya nàṭṭu Kallars and the Añjúr Ahambadiyáns ‡, and was for long the seat of the Désam Chetti, the headman of the Paraiya community, who may be said in a manner to correspond to an unofficial justice of the peace, and is the highest appellate authority competent to settle caste disputes.

\* Probably Jaṭavarman Sundara Pàndya III (acc. 1303 A. D.).

† An idol of a Jain Tírthaṅkara has been built into the northern wall of the outer *prákáram*.

‡ A group or sept of Ahambadiyáns who reside in the villages of Vaittúr, Múttampatti, Éraiyyúr, Vattanákurichi and Meikkudipatti.

Fuller's earth, used in bangle-making, is found here in abundance. The numerous remains of kilns testify to the flourishing bangle-industry which the Valavikàra Chëttiyàrs of this village were carrying on for some centuries.

Pre-historic burial sites occur here in S. No. 34/1.

**Valamangalam.**—(*Válamañigalam*; *Firka*—*Kiranúr*; *Distance 13 miles*; *Population 311*) is styled in inscriptions *Váluvamañigalam*. There are casuarina and palmyrah plantations here. Palmyrah jaggery is manufactured as a cottage industry.

**Valiyampatti.**—(*Válíyampatti*; *Firka*—*Kiranúr*; *Distance 20 miles*; *Population 1,069*) has an Aiyanàr temple. There are pre-historic burials in the waterspread of the Vaðukànìk-kulam and the assessed waste-land near it. (S. Nos. 39 and 40).

**Vattanakkurichi.**—(*Vattanákuricci*; *Firka*—*Kiranúr*; *Vat-tam*—*Válamañigalam*; *Distance 10 miles*; *Population 928*). S. No. 296 in the waterspread of Pàppànkulam, and S. No. 258-3 in that of Tumbakkulam contain pre-historic burials. The latter is part of an area which extends over S. No. 18 of the adjoining village of Nàrañgiyanpaṭti. There are both cist and urn-burials. The circles enclosing the cairns are either purely laterite or purely gneiss or both intermixed.

**Vayalogam.**—(*Vayalógam*; *Firka*—*Kudumiýámalai*; *Vattam-Mángudi*; *Distance 10½ miles*; *Population 1,428*). Vayalogam is a corruption of *Vayal-aham* which means the 'rice-field-place'. In the 12th-13th centuries the village was so populous that inscriptions refer to two divisions, Vadakkalúr or North Vayalogam and Terkalúr or South Vayalogam; each had a separate *úr* or village assembly and a Siva temple. The Agastívara temple in South Vayalogam, which alone now stands, has six inscriptions. An inscription of the reign of Kulóttunga Còla III refers to a grant of land by Kulóttunga Còla Kadambàrayar, also called Terran Araśarkalañjäppirañdàn, meaning 'he of vast knowledge and a terror to enemy kings'. Two others dated in

the reign of Māravarman Sundara Pāṇḍya II (1240 A. D.) record the grant of land for offerings and repairs to the temple of Āyiravīśvaramuḍaiyār in North Vayalōgam by the palace servants and officers of a chief called Mudaliyār Kandaseṭṭiyār. The fourth belongs to the reign of Jatāvarman Sundara Pāṇḍya I (1257 A. D.); the fifth to the reign of an unidentified Jatāvarman Kulaśekhara Pāṇḍya; and the last to that of Virūpākṣa III. The temple has some fine sculptures.

The village has a fairly large Christian population and a chapel. It was once a prominent Muslim centre, but the Muslim population is now sparse. The mosque which has been liberally endowed by the State contains tombs of two saints, Syed Muhammad and his nephew Syed Ghāni. There is a tradition that a highway robber wounded Syed Ghāni with an arrow, but instantaneously lost his eyesight, which he recovered on his asking the saint for pardon. The usual *urs* to the tomb is held in the month of *Rajáb*.

There are temples here to Viṣṇu and the village deities—Māriamman, Palagakātta Aiyanār and Piḍāri.

The village contains pre-historic burial sites. Fine varieties of quartz including transparent crystalline pebbles\* and rock-crystals occur here.

**Vellanur.**—(*Vellanür*; *Firka*—*Nárttámalaí*; *Distance 7 miles*; *Population 1,169*) called *Vellainallür* in inscriptions, was for many centuries a central place of worship for Tentiruvāśal nādu, an old division of the country. Here are two Siva temples in one of which alone worship is now conducted. An annual festival is celebrated in June—July.

The present *garbhagṛham*, *ardhamāṇṭapam*, *mahāmāṇṭapam* and *gopuram* of the temple of Śrī Agastīvara are of the late

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\* These pebbles are commonly known as *Vallam* pebbles because of their occurrence in large quantities near *Vallam* in the Tanjore district, and are ground into lenses.

Cóla style (11th—12th centuries).\* The *antarálamantapam* alone has features of 'Pàndya' style. The temple contains some old Cóla sculptures including Jyéṣṭha, the Saptamatrkà group, Subrahmanyà and Bhairava,† and some fine bronzes.

The ruined Śiva temple, referred to in inscriptions as the Kailàsanàtha temple, has features of the period marking the transition from the late Pàndya to the early Vijayanagar style. The plinth rests upon a lotus base, and the *kumudam* is fluted. The niches, which are surmounted by *pañcarams*, are on projecting sections of the walls, and have circular pilasters on either side. There are two other polygonal pilasters, with vertical flutings, on the corners of the projections. All the other pilasters are octagonal, standing on a square base with *nágapadams* on top. There are *kumbhapañcarams* in the recesses. The corbels are of the *puśpapodigai* type. The *padmams* have petals, and the *palagais* are thin and square.

The shrine to Pidàri which lies to the north of the ruined Śiva temple has sculptures of the Saptamatrkà group, Bhadrakàlì, etc. This temple is held in great veneration.

To the north of the Vattam cutchery was a Viṣṇu temple of which there are now no traces. P. S. I. 990 records an order of a chief, called Sémàndàn, who granted lands to this Viṣṇu idol‡, referred to as Élagapperumàl Vinnagara Emberumàn.

A large Jain Tírthaṅkara sculpture which was lying near the Vattam cutchery has been removed to the museum, and a smaller one, much disfigured, is all that now remains of a Jain temple that must have stood here.

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\* There is an inscription of the reign of a Rájakésari which must be dated in the ninth century. Probably the temple, which was originally an early Cóla temple, was reconstructed in the 11th century.

† This fractured image of Bhairava lies outside the temple near the Pillayár-kóvil on the road leading to the village.

‡ This idol is now preserved in the *prákáram* of the Agastisvara temple.

There are six inscriptions in this village; two of the Còlà period, dated in the reigns of a Ràjakésari and of Víra Ràjéndra, two of the Pàñdyà period of the reigns of Màravarman Sundara Pàñdyà I and an unidentified Kulaśékhara, one of the reign of the Vijayanagar Emperor, Sadàsiva Ràya, and the last recording the order of Sémàndàn mentioned above.

Vellanúr is one of the model villages selected for rural improvement work. The ryots are taking to the use of modern implements and economic planting of paddy, and have introduced new and improved strains of paddy and ragi. Plantains and yams are also cultivated. There are also cocoanut plantations.

There are pre-historic burials near this village. The Railway station is about six furlongs to the north-east.

**Vilapatti**.—(*Vilápatti*; *Firka-Nírpalaṇi*; *Vattam-Nángupatti*; *Distance 18½ miles*; *Population 497*). There are pre-historic burials in S. No. 5/c which is an assessed waste land.

**Vilattupatti**.—(*Vilattupaṭṭi*; *Firka—Nárttámalai*; *Distance 12 miles*; *Population 1,514*). The village is as old as the days of the Pallavas, and is mentioned in an inscription at Nárttámalai dated in the reign of Nṛpatuṅgavarman (C. 849–875 A. D.). Its old name was *Vilattír* or *Peruvilattír*. It had a *Sabha* or Brahmin assembly. It now contains temples to Pillaiyàr, Subrahmanyà and Aiyanàr.

**Virakkudi**.—(*Virakkudi*; *Firka—Kíranúr*; *Distance 15½ miles*; *Population 840*). The temple here is dedicated to Tiruvédanàtha and Oppilánàyakí. There is an inscription of the reign of an unidentified Kulóttunga. Another of the reign of Màravarman Kulaśékhara records grants to Arumoli Isvaramudaiyàr of Sunayakkudi. P. S. I. 900, an undated inscription, refers to a grant of land by the *úr* to a mason of Tiruvànaikkóvil, who made the idol of the goddess and

'consecrated' a shrine to her\*. P. S. I. 951, which may be dated 1550 A. D., records a gift by Immadi Akkaladéva Ràya.†

On a mound called *Śamanar médu* there is an image of Mahàvíra seated on a pedestal, with the usual triple umbrella surmounted by creepers, and with chowrie bearers on either side. There are also temples to the village deities Aiyanàr, Pidàri and Kannimàr or the Seven Virgins.

The monuments at *Tiruppúr*, a hamlet of this village, are noticed on pages 1103-4.

**Viralimalai.**—(*Virálimalai*; *Distance 26 miles; Population 1,333*), situated about 18 miles south-west of Trichinopoly on the high road to Madura, is well known throughout a large part of South India for its Subrahmanya temple. The name is a corruption of *Viráliyúrmalai* or the 'hill of Viràliyúr'. The hill crowned with its temple, which is a prominent land-mark for miles, presents a great show of beautifully banded micaceous granite gneiss. The lamination is in parts greatly contorted and 'Vandyked', and the pink rock, banded with shades of grey and occasional black micaceous laminæ, is very beautiful‡. The natural caverns show signs of early human habitation. This place must have shared the fortunes of Koḍumbálúr which is about four miles off. The presence of an early Còla temple lends support to the belief that Viràliyúr or Virálúr was a prosperous village as early as the 9th century A. D. The earliest authentic historical record relating to Virálimalai takes us to the period of the Péràmbúr-Kattalúr line of chieftains, two of whom, Tiruméni Narasiṅga Alagiyá Tévar and his son Nàmi Tévar are mentioned in P. S. I. 700, inscribed on a rock in front of the Karupparkóvil, and dated about 1425 A. D. in the

\* This probably refers to a renovation of the original shrine.

† His name is given as Śrimán Mahámandálíśvara Còla Víman Còla Náráyaṇan Immadi Akkaladéva Còla Mahárája.

‡ Bruce Foote: *Records of the Geological Survey of India*, Vol. XII, part 3.

reign of the Vijayanagar Emperor Dévaràya II. Alagiyā Maṇavāla Tévan of this line is reputed to be the builder of the Śí Subrahmaṇya temple here. Virálimalai afterwards passed into the hands of the Lakkaya Nàyaks of Kumaravàdi. The chiefs of this principality and of Maruṅgàpuri extended the Subrahmanya temple. P. S. I. 959 dated about 1555 A. D. records the institution of a palanquin festival to the God Subrahmanya to secure merit for Prince Kriṣṇappa Nàyak (1564—72) of the line of the Madura Nàyak kings \* and his minister Ariyanàyanàr Mudaliyàr. Namana Tonḍaimàn of Kolattúr annexed Virálimalai to his dominions about the year 1711 A. D. When the Kolattúr line came to an end, the place was finally absorbed into the State of Pudukkóttai. At the time of the Carnatic wars, in the 18th and the early part of the 19th centuries, Virálimalai was an important military camping ground on the Trichinopoly—Madura road. When Hyder Ali's men tried to enter the State from the north-west, between 1780 and 1782, Ràya Ragunàtha Tonḍaimàn fought with them and drove them back. A solitary horseman of Hyder's, however, continued to ravage the country. The Tonḍaimàn hunted him out of his forest resort and killed him †. In August 1826, Sir Thomas Munro, Governor of Madras, who was then touring in the southern districts of the Presidency, camped at Virálimalai where he granted an interview to the then ruler, Ràja Raghunàtha Tonḍaimàn.

\* The Kumaravàdi and Maruṅgàpuri chiefs were the vassals of the Madura Nàyaks.

† This exploit is praised in two dance-songs, *Ambundittuvalandán* and *Ven̄kannaśérvai kár Valandán*.

மன்தகம் பழித்ததொரு விராலிமலை தன்னில்  
உச்சி குழபாத உடைவேலான் காட்டுலே  
ஒந்தறங்குதிரைக்காரன் ஒருமையாகவந்தவளை  
பழித்துத்தாத்தி வெட்டும் பகதர் ராயத்தொண்ணட்டான்.

"The Tonḍaimán who killed the lone horseman who rode without a companion, after driving him out of a forest near Virálimalai so dense with trees that not a pin could be thrust into it".

*The Subrahmanya Temple.*—The origin of this temple is ascribed to Jñāna Varódaya, a native of Vayalúr, six miles to the west of Trichinopoly. When he was a little boy, he played the truant one day to escape being flogged at school, and hid himself behind the idol of Subrahmaṇya in the temple at Vayalúr. There he remained shut up for the night unseen by the temple servants, when the God Subrahmaṇya appeared to him and blessed him with the gift of poesy. Next morning his parents discovered him in the temple and were delighted at his newly acquired talents. Sometime afterwards, the God told the boy in a vision of his wish to have a temple built for him on the top of the hill at Viràlimalai. Jñāna Varódaya communicated the God's commands to the chief Alagiya Maṇavàla of Péràmbúr. Alagiya also had a vision of the God, who appeared before him in answer to a hymn of the boy, but the vision was so dazzling that the chief lost his eyesight for a while. The chief built the temple, which was later extended by the Kumaravàdi and Maruṅgàpuri chiefs. Laudatory songs are still sung in praise of the Péràmbúr chiefs during one of the temple festivals. Karuppamuttu Pillai, a minister of one of the Kumaravàdi chiefs, was in the habit of visiting the temple every Friday, but on one occasion, a tank had burst after heavy rains, and the Mànundi stream had become unfordable so that Karuppamuttu who was stranded on the bank was faced with the prospect of having to spend a night without food and, what was most grievous to him, without cigars. The God, however, appeared before him in human form, gave him a cigar and led him to the temple. The grateful devotee ordered that henceforth cigars should be offered to the God everyday. The God was pleased with this naive but sincere act of devotion, and accepted the unusual offering. One of the Tonḍaimàn rulers stopped this offering, as being inappropriate in a temple of Subrahmaṇya, but, the story goes, the God appeared to him in a dream with an emaciated body, and instructed him to

restore the offering \*, which the Ràja did. This offering is still continued.

Aruṇagiri, the great saint who is believed to have lived in the middle of the 15th century, visited Virálimalai and sang in praise of the God here, expressing some of his mystic experiences†.

Subrahmanyà Mudaliyàr, son of Ékanàyaka Mudaliyàr of Kunriyúr, both ministers of Vijaya Ragunàtha Ràya Tonḍaimàn, was greatly devoted to this temple, and is the hero of a verse-drama ‡ which is still played here by dancing girls.

The ascent to the top of the hill is made by a series of flights commencing at an entrance close to the *váhana-mañṭapam*. To the north of the first landing, about half-way up, there is a natural cavern§ in which there is now a shrine containing a *lingam*, an Amman, Ganéśa, etc. At the top is a *mañṭapam*, from which one enters the main *gópuram* facing south. More steps lead to the northern *prákaram*. The idol of Śrí Subrahmanyà has six faces and twelve hands. The God is seated on a peacock, with the two Ammans, Vallí and Dévasénà, standing on either side. The *mañṭapams* are of the Madura style, and the one on the extreme east affords

\* Cf. மீறு புகைச்சுற்றேது வேண்டாடவுமாசன்

மேறு கனவுதனிற் செவ்விதிரங்காட்டி சின்றேன்.

Muttuppalani Kaviráyar's *Viráliyan káttál*.

† *Tiruppugal*—Śaiva Siddhánta Mahásamájam Edition—Madras; Nos. 176, 223, 254, 277, 310, 383, 388, 487, 538, 582, 687, 785, 832, 888, 913, 991, 1146, 1219, 1225, and 1231.

No. 785 refers to a divine call that Aruṇagiri experienced while staying at Vayalúr, near Trichinopoly, to visit the temple at Virálimalai, where all his mental imperfections were removed and he was blessed with spiritual illumination.

விராலி

மாமகீயினிறப் பீ கருசியற்று

வாவென அழுமத்தென

மாசிகையறத்து ஞானமுதனித்த

வர்மனினி நித்த

மனதாசை

மறவேன்.

‡ Called *Virálimalai Kuravañji*.

§ The cavern shows signs of early habitation.

a panoramic view of the country round as far as the Trichinopoly rock. Some panels containing dancing figures in bas-relief, evidently belonging to a ruined early Còla temple at Kodumbàlúr, have been built into the walls of the northern *prákáram*. The two lion-pillars in the *váhanamantapam* at the foot of the hill are of the Pallava type, and probably belonged to the *Aintali* or *Aivarkóvil* at Kodumbàlúr.

The principal festivals are the *Tai Púśam* held in January—February, *Mási-mahabhisékam* held in February—March, *Panguni uttiram* in March—April, *Vaisákhám* in May—June, *Navarátri* in September—October, and the *Sírasamháram* in November—December, and are attended by great crowds from other parts of the State and from the Trichinopoly district. Many of the pilgrims bring *kávadis*, containing the milk and sugar which are poured over the idol. The place is a favourite spot for the performance of vows, especially shaving of the head.

The village deities worshipped here include Meikanàcci amman, Savan svàmi, Karuppar, and Víréshvaran.

The places of interest include a *Traveller's Bungalow*, now used as a school house, which was built in 1822 at the instance of the Madras Government for the accommodation of 'regiments', officers and tourists, a *Paśumaihám*,\* the *teppakulam* which supplies drinking water to the village, and a chatram which is now used as residential quarters for the local officials. Viràlimalai was for some years the headquarters of a Deputy Tahsildar. It is now the headquarters of the firka and vattam of the same name, and has a Sub-Registrar's office, a Dispensary, a Police Station, a Post Office and a State Secondary School. The Transformer Sub-Power-Station of the South Madras Electric Supply Corporation† is an important distributing

\* Lit. a matham to which are attached sheds for the temple cows. It is used as a rest house for pilgrims and visitors.

† Formerly the Trichinopoly—Srirangam Electric Supply Corporation with which are now incorporated the Electric Supply Corporations of East Tanjore, Ramnad, etc.

centre, and transforms all the load required for consumption in the State. The sanitation of the village is attended to by a special conservancy staff.

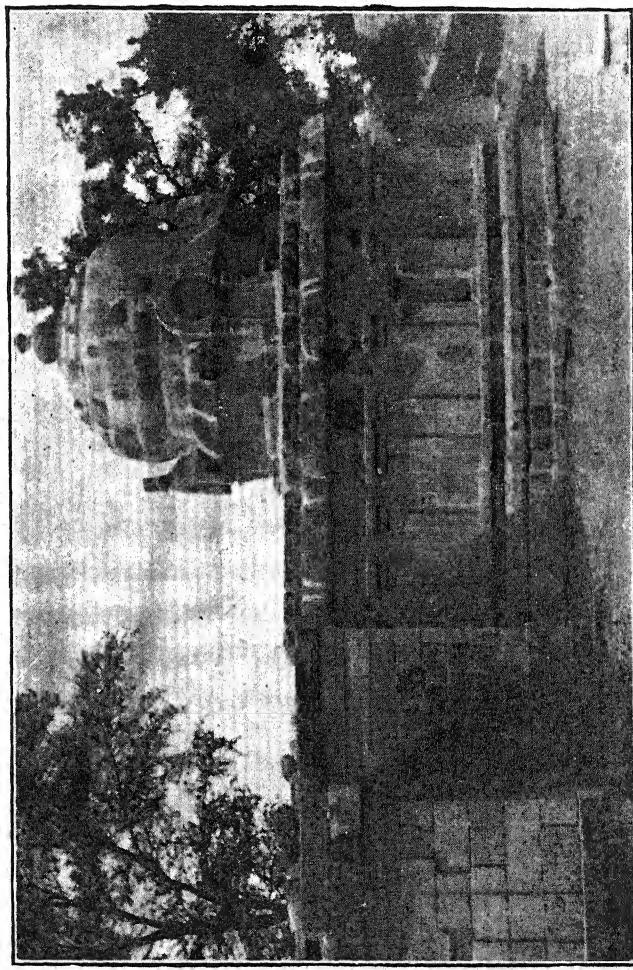
The street round the rock is generally followed by religious and temple processions. From Viràlimalai metalled roads radiate to Trichinopoly, Kolattúr Railway Station on the Trichinopoly-Madura section, Maṇappàrai, Madura, Pudukkóttai, and Kíranúr, the Taluk headquarters; and motor buses ply on most of these roads.

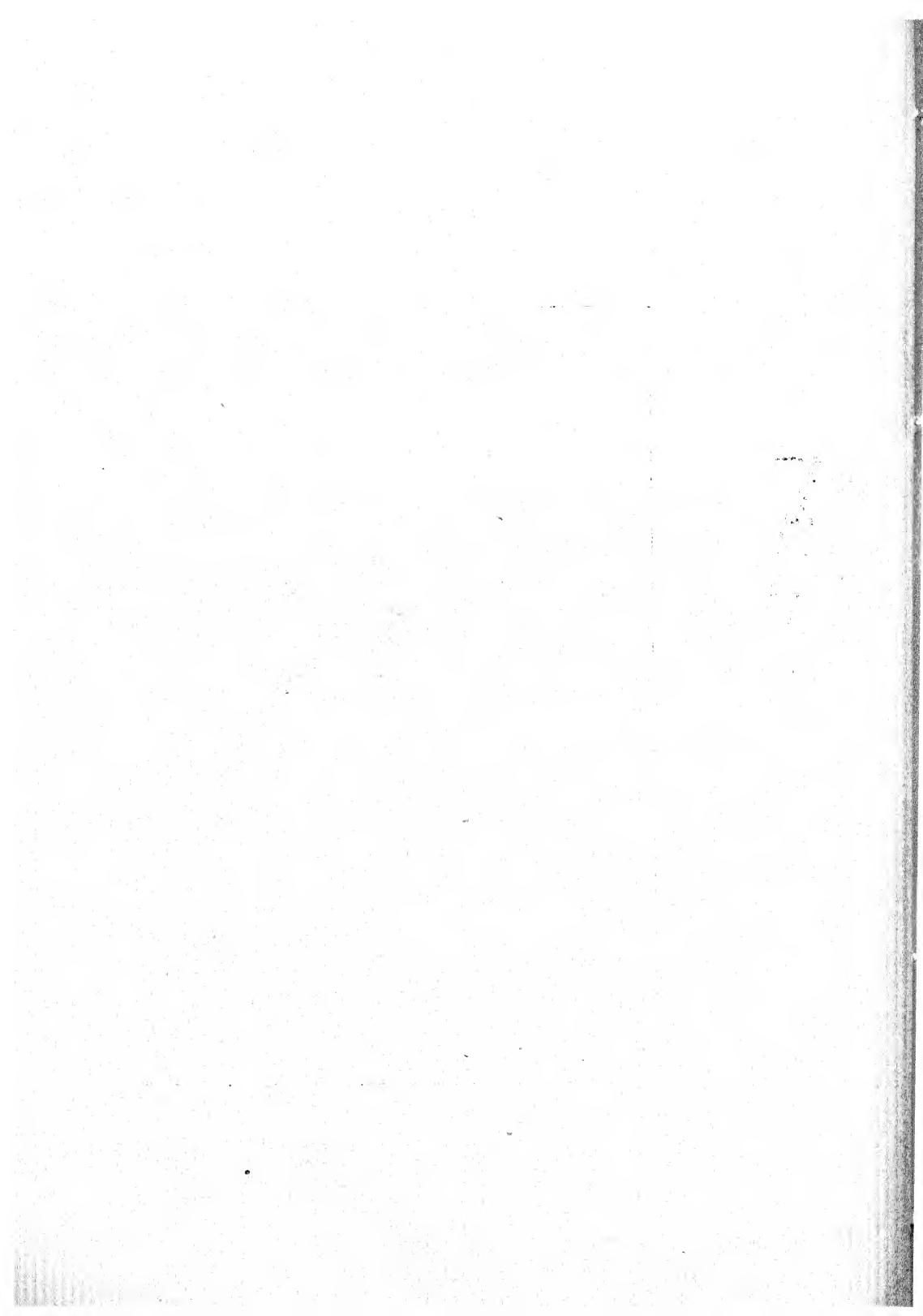
Around Viràlimalai are some of the best dry lands in the State, well-suited for the cultivation of cotton, and of almost all the dry crops grown in the State. Tobacco cultivation has been introduced. *Kichili samba* paddy, chillies and sweet potatoes are raised under well-irrigation. There are casuarina plantations. Recently an apiary and a poultry farm have been started. The weekly market is held on Mondays.

Mélaṅkàrans form an important section of the local population. There are Toṭtiyans in the neighbourhood of Viràlimalai. This village is also the seat of one of the seven sections of Úràlis or Muttu Ràjas, and of the Kaḍavangudi nàṭṭu Kośavans.

**Viralur.**—(*Virálür*; *Firka*—*Virálimalai*; *Distance 27 miles*; *Population*; 1,400), about a mile and a half from Viràlimalai, was part of the larger village of Viràliyúr or Viràlür mentioned in the *Tiruppugal*, which also included the modern village of Viràlimalai that has grown up round the temple on the rock. (See above under Viràlimalai). Viràlür is now the headquarters of a separate vattam bearing the same name.

Viràlür contains a Śiva temple which faces east; the main shrine and *ardhamanṭapam* are of the early Còla period, while the *mahámanṭapam* with the Amman shrine to the north are modern structures. The *garbhagṛham* is square, the *upapīṭham* is simple with a three sided *kumudam*; and the walls are adorned





with tetragonal pilasters, with the usual components, *kál*, *tadi*, *padmam*, *idal*, *palagai*, etc. The abacus is large and massive with a plain moulding, and the *idal* below is not carved into petals. The corbels are simple with plain bevelled brackets. The cornice is thick and arched, and has a number of *kúdus* crowned with *simhamukhas*. There are niches, each surmounted by a plain arch, in the three side walls of the *garbhagriham*. The *ardhamanṭapam* is of the same pattern, but has no niches in its walls. The *vimánam* over the *sanctum* is of the circular type with a circular *grívam*, a bell-shaped *sikharam* or crest, and a circular *stúpi*. On the four sides of the *grívam* are niches, and on the four sides of the *sikharam* are four large *kúdus* surmounted by *simhamukhas* which are supported by the niches below. The *stúpi* rests on two layers of lotus petals. The *vimánam* is hollow inside. To the south-west of the shrine are traces of one of the seven sub-shrines usually found round early Cóla temples.

There are some fine early Cóla sculptures here, which include a standing *Bikṣútana*, which was originally housed in one of the sub-shrines, but is now placed in the northern niche of the sanctum, and a standing sculpture of Viṣṇu in the western niche. The other sculptures which lie outside the temple include a seated Dakṣinàmúrti of the early Cóla period, another of the late Cóla period, a *Jyéstá* and a *Ganésa*, both of the early Cóla period, and two very flat bas-relief sculptures of Viṣṇu and Ganésa, strongly reminiscent of Pallava sculptures. The original Amman idol is broken, and one from a neighbouring temple now in ruins has been installed in its place. There are no inscriptions anywhere in this temple. The temple has recently been repaired without altering its architectural features.

The ruined temple mentioned above lies in the *puñcái inám* land (No. 696) belonging to the Virálúr Śiva temple, and is midway between this village and Virálimalai. It contains a finely sculptured *lingam* on its *Yónipitham*.

The *Venkaṭeśa Perumálkóvil* here has two inscriptions, one dated 1711 A. D., recording a grant by Udaiyappa Sérvaiṅgàr, agent of Namana Tonḍaimàn of Koḷattúr, and the other dated 1745 A. D., a grant by Subrahmaṇya Mudaliyàr, minister of Vijaya Raghunàtha Ràya Tonḍaimàn.

The village contains a number of small shrines to the village deities, Aiyanàr, Karuppar, Piḍàri and Màriamman.

Viràlúr has citrus and casuarina topes. Plantains and *Kichili Samba* and *Nellore Samba* varieties of paddy also are grown here.

Viràlúr Chet̄tiyàrs, who form a special class of Chet̄tiyàrs, specially venerate and worship the God Subrahmaṇya of Viràlimalai, Màriamman of Viràlúr and Níliamman of Únaiyúr in the Maruṅgàpuri Zamindari.

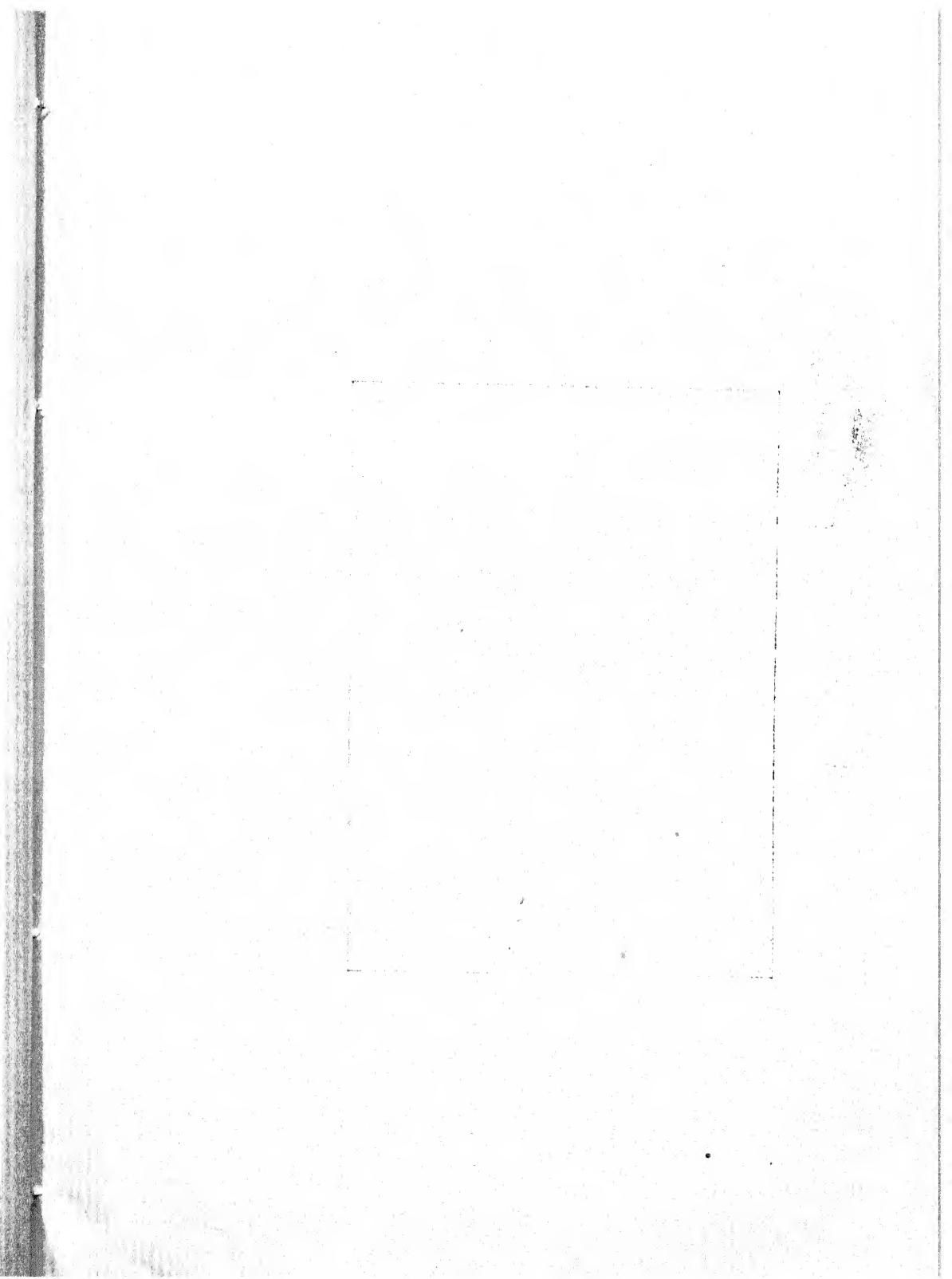
There is a fine outcrop of rock crystal in this village. Near the hamlet of Kodikàlpatti are pre-historic burial sites.

**Virudalavayal.**—(*Virudalávayal ; a hamlet of Palandánpatti; Firka—Nírpalaṇi ; Vattam—Latchmanpaṭti ; Distance 16 miles*). Rock crystals occur here in the midst of granite which is weathering into quartz and felspar.

**Virudapatti.**—(*Virudápatti ; Firka—Viràlimalai ; Vattam—Poyyámani ; Distance 30½ miles ; Population 1,221*). There are pre-historic burial places in the waterspread and grazing ground near Pudukkuḷam (S. Nos. 173-2a-1 and 173). The stone circles enclosing the cists are formed of huge boulders of granitoid gneiss, and the cairns are of white quartz.

There are three shrines to Karuppar, and one to Pettaperumàl.

**Visalur.**—(*Viśalúr ; Firka—Kunnánḍárkóvil ; Distance 22 miles ; Population 351*) has long been famous as the meeting place of the caste-panchayats of the Šenkilinàṭtu Kallars. The





ancient banyan tree here, with about a hundred stems, was for centuries the rendezvous of the Kallars, who met and planned their dacoities and degradations, and took oaths of loyalty to their chiefs and clans. Oaths taken here were held binding, and no Kalla would utter a falsehood within some furlongs of Viśalūr. According to tradition Viśalūr was originally a Vellāla village. A Kalla of a neighbouring village asked for the hand of a Vellāla girl, but her father put him off with evasive replies, until all the Vellāla inhabitants migrated to another village. One Vellāla, however, was in love with a dancing-girl of Viśalūr, and continued to pay stealthy visits to her. He was discovered and killed; and the dancing-girl thereupon committed suicide. The two lovers are still worshipped as *Pattavars*. A Karuppar, a deity from Malabar who was on his way to Negapatam, later settled here, and is now worshipped along with the *Pattavars*.

The Śiva temple here is an early Cōla structure, similar to those at Kaliyāpatṭi and Tiruppūr, but much better preserved. The *garbhagṛham* and *ardhamanṭapam* which are of the same date stand on a moulded plinth; the pilasters are tetragonal with square *palagais* and bevelled corbels. The cornice has a single curve, and the *kūdus* are surmounted by *simhamukhas*. Above the *vyālvari* are *nandis*, one at each corner. The *grīvam* of the *vimānam* is square with niches, the one in the south contains a sculpture of Dakṣināmūrti, that in the west one of Viṣṇu and that in the north one of Brahma. The *sikharam* and the *stūpi* are four-sided; and the latter is placed on *ratna* and *kamala pīṭhams*. The *mahāmanṭapam* is a century or so later in date. The whole structure from basement to finial is covered with lime-plaster, which hides not only the inscriptions but also the decorative motifs. Half a dozen inscriptions have been copied so far, but they are incomplete; one is of the reign of an unidentified Kulōttunga Cōla, one of an unidentified Jāṭavarman Vīra Pāṇḍya, and another of an unidentified Vīra Pāṇḍya. The others are fragments and are undated.

The Amman shrine is a much later structure. There are two portrait sculptures—one within the Amman shrine, and the other in front of it.

**Vittampatti.**—(*Vittampatti; Firka-Virálimalai; Vattam-Kalkudi; Distance 32 miles; Population 349*). The pre-historic burial places here are situated in S. No. 19-1, a dry patta land.

### TIRUMAYAM TALUK.

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The Tirumayam Taluk forms the southern part of the State, and covers an area of 366'41 sq. miles. It is separated from the rest of the State by the Vellär, which flows along its border from north-west to south-east. It has no river of importance except the Pàmbàr, across which a dam has been constructed to impound water for irrigation. There are a few isolated rocks in the taluk, the most conspicuous of which are those at Tirumayam itself, the Ševalúr, and Púram hills and Pirànmalai on the south-western border. Laterite and red-ochre occur in the Šengirai forest (17 sq. miles) which is the largest jungle in the State. The ruined historic fort of Kílànilai is built of the laterite of this area.

The soil of the taluk generally is not rich. *Kalar* is common. *Karisal* is found in the 'wet' fields. There are however patches of *padugai* as at Pudunilaivayal, Kílnilaivayal and Nedungudi. There are good tanks at Irumbànàdu, Marungúr (Tirumayam) and Perundurai. The chief products are a superior rice called *Káraiyyúr samba*, tobacco, yams, (*Typhonium trilobatum*), turmeric and sugarcane. The Irumbànàdu and Miraṭṭunilai Periyakaṇmàis are the two major tanks having an ayacut or irrigable area of over 500 acres each.

As in the other taluks agriculture is the chief occupation. In a few villages, vessels in bell-metal are made. There is a fairly constant demand for labour, skilled and unskilled, in the Chetṭiyàr villages.

The distinctive feature of the taluk is the existence of numerous *nagarams* which are the settlements of Chetṭiyàrs, who make money by banking and foreign trade, build substantial and ornate houses, contribute to charity, construct temples and maintain *chatrams*, schools and hospitals.

The taluk contains the largest number of occupied houses, and the largest population (1,49,538). In point of literacy and education it takes the lead. It has six Secondary schools, of which two are High Schools, several *Páṭasálas* or Sanskrit schools, and several *Kalásálas* or schools for advanced Tamil studies, all adequately housed and staffed. The taluk has the fewest patṭadars, 30,331 classified according to the extent of holdings, but they pay a total assessment equal to that of Ālaṅguḍi, the taluk that contributes the largest amount.

The Ševali hills and Ténimalai show traces of early human occupation. There are pre-historic burial sites in the valley of the Vellár, and in abundance in the Kàraiayúr and Ponnamaràvati firkas. Most of the area now included in the taluk was in former times called *Kánádu*; and the principal administrative divisions of old forming this taluk were *Virudarájabhayānkara nádu* in the centre, *Kalváyil nádu*, *Turumá nádu*, *Puramalai nádu*, (later *Rája Rája Páṇdi nádu*), *Kúdalúr nádu*, and *Ollaiyúr nádu* in the west, and *Mílalai kúrram* in the east. Ollaiyúr, the modern Oliyamaṅgalam, was the capital of Ollaiyúr nádu, and is famous as the birth place of a poet of the Saṅgam age. Mílalai was for some centuries ruled by a branch of the Vélírs, one of the earliest ruling houses mentioned in the Saṅgam works as having settled in the Tamilnádu. Till about the seventh century this taluk was completely under Páṇḍya rule. The Pallavas who penetrated into the south brought much of the taluk under their sway. The Vélírs and the Muttaraiyars were their vassal chiefs, and administered large tracts of the taluk. It was later conquered by the Cólás of the imperial line of Vijayàlaya. The taluk was the scene of many sanguinary battles between the Cóla armies and those of the Páṇḍya-Kérala-Sinhalese *entente*, but nevertheless continued to be under Cóla rule till about the end of the 12th or the beginning of the 13th century, when it passed again into Páṇḍya hands. The Páṇḍya feudatories directly administering this tract included the Gàṅgaiyàrayars of Niyamam, Vànadarayas or

Bàñas,, Vijayàlaya Tévans of Śuraikkuđi, Pallavaràyars and Kadàmbaràyas. The Mussalman invasion which began in the 14th century brought ruin to many villages, and was terminated by the Vijayanagar conquest. Under the Nàyak rule, which began in the 16th century, the tract was divided among the feudatories and *Pálayakàrs*, the chief of whom were the Ràjas of Ramnad, the Tonḍaimàns of Arantàngi, the chiefs of Maruñgàpuri and Vàràppúr, the chiefs of Śuraikkudi and the Pallavarayars. Raghunàtha Ràya Tonḍaimàn, the founder of the present ruling house, got the town of Tirumayam and its neighbourhood from the Sétupati. His successors acquired the rest of the taluk by defeating the Pàlayakàrs, and also by negotiation, for example Kílànìlai which was in fact the last addition to the State's territory.

The chief places of pilgrimage are Tirumayam, Péraiýúr, Konnaiyúr and Tirukkalambúr for Hindus, and Pallivàsal for Muslims.

**Adanur.**—(*Adanúr; Firka—Tirumayam; Distance 19½ miles; Population 1377*). There is a temple here to the God Kailàsanàtha, called in inscriptions Vađapulamuđaiya Nàyanàr. Four inscriptions, which are the earliest inscribed here, are dated in the reign of Jatàvarman Sundara Pàndya I, one in that of an unidentified Jatàvarman Sundara Pàndya, and another in that of Màravarman Kulasékhara I. These inscriptions, belonging to the early half of the 13th century, indicate that Adanúr and the country round it was under the administration of Gàngaiyaràya chiefs. One of them records a lease of land by the temple authorities to a certain Paràkrama Pàndya Amarakónàr, and the other three are orders of a Gàngaiyaràya chief granting villages, the donees including the above Amarakónàr and one of the chief's attendants, his sword-bearer. The village given to Amarakónàr originally belonged to Śaṅkaranàràyana Pallavaràya, a Secretary of the Chief, and was confiscated for not paying taxes. An *agrahàram* in Adanúr was named *Araśamanaṇaválanallúr* after

one of these chiefs. P. S. I. 481 records how as the result of a revenue survey, the extent of the lands of one of the monks, living in the 'holy precincts' of the temple was reduced, and how the temple authorities reimbursed him for the loss. Among the names of the signatories to this grant are a certain Aiññíúrruva Bhaṭṭan\* and a Désamitrar, the head of a *matham*. In the 14th century, Ādanúr came under the rule of the Madura Sultanate, and was practically destroyed† by the Moslem insurgents. The residents of this village had to sell their *pádikával* rights to the *Ūr* of Rāṅgiyam, then called Rājasiṅgamangalam,‡ and to the Vijayàlaya Tévars of Śuraikkudi. Ādanúr was later included in the territory administered by the Śuraikkudi chiefs. Tiruméni Alagiyá Vijayàlaya Tévar created a *Brahmadéyam*,—*Omkáranátha Caturvédimangalam*, near his capital, as a gift to Brahmins, and in obedience to his orders half of Ādanúr was added to the gift. This grant is dated in the reign of an unidentified Jatàvarman Paràkrama Pàndya. The Vijayanagar inscriptions here are dated in the reigns of Dévaraya II, Tuļuva Víranarasimha II and Krisna-dévaràya, and record gifts by Ponnàyanàr, Pallikonda Perumàl and Vayirava Nàyanàr, all Vijayàlaya Tévars of Śuraikkudi.

The *garbhagṛham*, *ardhamantapam* and *mahámantapam* of this temple are all of the same style of architecture. They rest on a moulded plinth, the *kumudams* of which are three-sided. There are niches surmounted by *pañcarams* in the projecting parts of the walls, and decorative pilasters, with *pañcarams* on top, in the recesses on either side of the niches. In the recesses between the *garbhagṛham* and *ardhamantapam* are very ornate *kumbhapañcarams*. The pilasters flanking the niches have cylindrical shafts on rectangular bases which have *nágapadams*. The other pilasters have polygonal shafts. The *palagai* is thin and the *idal* below it is drawn out into

\* Page 678 f. n.

† P. S. I. 454.

‡ P. S. I. 669.

elegant petals. The *puṣpapódigais* have terminal buds separated from the main stem. The *kúdus* in the cornice are arched, and contain miniature shrines. Above the cornice runs a *vyálavari* with *makara* heads projecting at the corners. The workmanship of this structure approaches that of the Madattukóvil temple in delicacy and elegance, with this difference that at Adanúr stone of inferior quality has been used. The original brick *vimánam* is intact, but the stucco is all gone. Over the doorway leading into the *ardhamantapam* is an elaborate panel containing a figure of Gajalakṣmí as at Madattukóvil, and that leading into the *garbhagriham*, similarly ornamented, has a panel containing a figure of Ganéśa with a *bhúta* on either side. One of the pillars in the *mahámantapam* has a portrait-sculpture. Judging from the style of this temple, which in many respects resembles that of Maḍattukóvil, we cannot assign to it any date earlier than the latter half of the 14th century. There are however inscriptions of the reign of Jatàvarman Sundara Pàṇḍya I, the earliest of which is dated 1263 A. D. This temple is quite unlike any in the State belonging to the period of Jatàvarman Sundara Pàṇḍya I (e. g. the temples at Tiruviḍayàpaṭṭi and Sembàṭṭúr). P. S. I. 454, dated 1381 A. D., refers to the destruction of the village by the Muslims. It is probable that the temple, which must have shared the general destruction, was rebuilt in the present style towards the close of the 14th or in the beginning of the 15th century—a period when this style of architecture came into vogue, and the older inscriptions were reinscribed. The sculptures here are of fine workmanship, though some of them are mutilated. There is an interesting group of Subrahmanyá and his Dévis, Valli and Dévasénà, each seated on a peacock.\*

Sengàyí Amman, a Piḍàri worshipped in a neighbouring temple, is the chief village deity.

\* Ammans of Subrahmanyá seated on peacocks rarely occur; they are generally represented as standing by the side of the God.

*Kurundanpirai*, now a hamlet of Ādanúr, was an important military station of the Pàṇḍya empire, and is frequently mentioned in inscriptions.

**Alavayal.**—(*Ālavayal*; *Firka*—*Ponnamarávati*; *Distance 21½ miles*; *Population 1,329*). This is a village inhabited by Ariyúr Chettiyàrs. As it was originally jungle land a low lump assessment has been fixed for the whole village. The bell-metal industry, which was once flourishing here, is now carried on on a small scale. Mat-making is another domestic industry.

There is a Branch Post Office here.

**Ammankurichi.**—(*Ammankuricci*; *Firka*—*Ponnamarávati*; *Distance 23 miles*; *Population 964*.) The earliest inscription here, which is on the bank of the *Ponnammál úrani*, is in archaic Tamil of the 8th–9th centuries; and states that the *úrani* was dug by Idaitti Sattankurunti. The village was on the border between the Puramalai nàdu and the Ollaiyúr nàdu. An old ballad,\* now almost forgotten, and the inscriptions in the local temple, show that the village was originally the capital of the Púcci (*Telugu-Búcci*) Nàyaks of Maruṅgàpuri Pàlayam, who starting as *araśukávalkárs* or police chiefs entrusted with administrative powers over a province, became *pálayakárs* or vassal chiefs under the Madura Nàyaks. Towards the close of the 18th century, the then Púcci Nàyak showed signs of insubordination, and his overlord the Madura Nàyak deputed Namana Tonḍaimàn of Kolattúr and Raghunàtha Ràya Tonḍaimàn to punish him. The Tonḍaimàn then seized Ammankurichi and added it to his territories. An inscription in a *manṭapam* in the village dated Śaka 1542 (A. D. 1620) records the installation of an idol of Ganéśa, and the digging of a tank by a certain Aṅgàlamman, to secure merit for Paruvannia Ràhuttant Víra Pratàpa Púccaiya Nàyakar. One of the inscriptions in the temple (Saka 1613 or

\* Cf. this line in the ballad—அம்மன்குறிச்சி பூச்சையன் நந்தத்து விங்கையன்.

† A commander of the cavalry.

A. D. 1691) refers to its construction by the Púccaiya Nàyaks who also made liberal grants to it; and two others to the erection of the front *maṇṭapam* by Vàla-kittanan (*Sanskrit*-Bàlakrñnan) Śokkanàtha Lakkaya \*. Another inscription, which may be dated A. D. 1674, in a field to the west of the temple, records the construction of a *matham* for Jñànaprakàśa Pandàram of Tiruvàrúr by Víra Púccaiya Nàyak.

The beautiful Śiva temple, which is a fine specimen of the 'Madura' or modern style of Dravidian architecture, is dedicated to Minàkṣí and Śokkanàtha or Sundaréśa, and a story tells how one of the Púcci Nàyaks, who was a regular worshipper of the God Śokkanàtha and the Goddess Mínàkṣí at Madura, was once prevented from going to Madura by a flood in the Vaigai, and how the God appeared in a vision and commanded him to build a temple at Ammankurichi—at a spot where he would find *vibhūti* or sacred ashes and *kumkum* or sacred saffron powder which would show that the God and the Goddess were present there. The front *maṇṭapam* is a gift of Bálakrñna Lakkaya Nàyak. The *anivettumāṇṭapam* contains good sculptures. The *antarāla maṇṭapam* contains portrait-sculptures of some of the Púcci Nàyaks, including two Víra Púccis, Ovala Púcci and Tirumalai Púcci.

The *Āvānimūlam* festival in July—August of this temple attracts large crowds. The village deities worshipped here are Pidàri, PadaiKKaruppar and Múngikàdu Aiyanàr. Adjoining the village is a forest.

**Aramanaipatti.**—(*Aramaṇaippatti*; *Firka*—*Tirumayam*; *Vattam*—*Ādanúr*; *Distance 17 miles*; *Population 468*). Here is a frontier toll-gate on the road leading to Kànàdukàttan, Cheṭṭinàd and Kàraikkudi in the Ramnad District.

**Arasamalai.**—(*Araśamalai*; *Firka*—*Káraiyyir*; *Distance 14 miles*; *Population 746*) contains the hamlets of Vaiyàpuri and Púvàlaikkudi. On the top of a low rock at Vaiyàpuri is a

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\* Lakkaya Nàyaks were the chiefs of Kumaravádi.

temple to Subrahmaṇya which is of some renown. Púvàlaik-kuḍi, which contains a rock-cut Śiva temple, is described separately in this chapter. Muttumàriamman, Piḍari and Aiyanàr are the village deities worshipped here. There are pre-historic burial sites in the *poramboke vári*, S. No. 259.

**Arimalam.**—(*Arimalam*; *Firka*—*Sengirai*; *Distance 11 miles*; *Population 5,653.*) was originally a Kàràla Vellàla settlement, but is now a fertile and populous Nagarattar village. It has two divisions, Old and New Arimalam, and an extension to the south called Mínàkṣipuram. The old village contains a temple built over the tomb of a celebrated Brahmin saint Śrí Sundarasvàmi, a native of the Tinnevelly district, who died at Arimalam. This possesses lands originally granted with free occupancy rights, but now subject to favourable rates of assessment. The temple to Śrí Mínàkṣí Sundaréśvara which is now being renovated is the largest temple here. There are also two Viṣṇu temples, and the tombs of two Non-Brahmin ascetics, Sàttappasvàmi, a Vallamba, who spent many years here rendering service in the Śiva temple and Sevukasvàmi, a Chettiyyàr, who, in the course of his wanderings, came to this village where he died; and worship is carried on in these temples. Màriamman, Vilaṅgiamman, and Aiyanàr are the village deities worshipped here. The village has a number of good tanks, two of which are the *méla* or *west Pokkadán*, the water of which is used only for drinking, and the *kīla* or *east Pokkadán* which has a small *mantapam* in the centre. Pokkadàn probably denotes the name of the benefactor who dug the tanks, although the word is supposed by some to mean *pon-kudam* or gold-pot.

The village contains a Secondary School maintained by the State, a *Chatram*, a Post and Telegraph Office, a Police Station, a Union Office, and a Village Panchayat Court. For many years a Sub-Registrar's Office was located here. A weekly market is held every Monday.

Situated close to the Seṅgirai forest, Arimalam has a rich loamy *padugai* soil. The village has a reputation for tobacco. There are rich laterite quarries in the neighbourhood.

**Attur.**—(*Āttūr*; *Firka*—*Viráchchilai*; *Vattam*—*Kúlipirai*; *Distance 18 miles*; *Population 607*). There are here shrines to Alagiyānācciamman and Aiyanār.

**Chittur.**—(*Cittūr* or *Śittiūr*; *Firka*—*Káraiyyúr*; *Vattam*—*Nallúr*; *Distance 9 miles*; *Population 198*) was known as *Śírraiyyúr*, which in Cóla times was a *Brahmadéyam* village in Kúdalúr Nàdu. It has an interesting temple built in stone from basement to finial. The *garbhagṛham* is 18 feet square and stands on a basement with plain mouldings. The pilasters on the walls of the *garbhagṛham* are eight-sided, while those on the *ardhamāṇṭapam* are four-sided. The corbels differ in the two structures; those on the pilasters of the *garbhagṛham* have roll-mouldings, with this exception that instead of a roll at the lower edge of the curved part there is a concave moulding; while those of the *ardhamāṇṭapam* are plain and bevelled at the ends. The niches are surmounted by arched *tóraṇas*. The cornice is heavy and single-arched; underneath it is a *bhútavari*, and above it is a *vyálavari* with *makara* heads jutting out in the angles. Only the lower part of the *vimánam* now stands; and from what now remains we may conclude that it must have been similar in structure to the *vimánams* of the Múvarkóvil at Koḍumbálúr, and the Sundaréśvara temple at Tirukkāṭtalai. There must have been a *mahámāṇṭapam* built in a later period, of which the basement alone now remains. The statues of this temple include Caṇḍikéśvara, Nàrāyaṇa, Jyéṣṭhà Déví, Brahma, Viṣṇu, Dakṣināmúrti, and a finely sculptured Bhairava. The *nandi*, which is rather large for a temple of this dimensions, is another beautiful sculpture delicately carved in a natural pose, and measures 6' 6" in length and 3' 3" in height from its crown. The Amman temple is in ruins, and the idol is kept in the *ardhamāṇṭapam*. There are only a few fragments left of the

stones of the sub-shrines. The earliest inscription here is dated in the reign of a Ràjakésari, who has been identified as Gandaràditya, and mentions gifts by an Irukkuvél chief-Mahimàlaya also called Paràntaka Víra Còlan. The temple therefore may be assigned to the middle of the 10th century. The other inscriptions are mutilated or incomplete, and include six of the reign of Ràja Ràja I, two of that of Ràjéndra I, one of that of Ràjéndra II which mentions the consecration of the idol of Càndésvara by a woman, Satiran Vénañgai, and one other of which there are only fragments.

**Devarmalai.**—(*Dévarmalai; Firka—Viráchchilai; Vattam-Péraiyyúr; Distance 10½ miles*) is a hamlet of the village of Mallaṅgudi (Population 335). On the eastern slope of a low rock, standing amidst cultivated fields, there is a cave-temple which consists of a cubical cell without a rock-cut *ardhamantapam*. The niches on either side of the entrance are flanked by pilasters carrying fluted corbels. The southern niche contains a sculpture representing a chief in regal robes, with one hand placed on the hip, and the other raised in adoration. His ears are lobed; on his head there is a crown of matted locks; and he wears a thick *yagñópavítam*. The northern niche contains a figure, presumably of a saint, standing more or less in the same posture as his companion, but he has a flowing beard and his matted locks are tied up into a disorderly knot. To the north of this figure is another, believed to be that of Perumilalai Kurumba Nàyanàr, one of the 63 Śaiva saints. The Nàyanàr is seated; his knee is bent upwards; and in his right hand he holds a peculiar staff commonly carried by *yógis*.\* In the extreme south is a figure of Ganéśa with his trunk curled to the right—a typical Pallava sculpture. The *lingam* within the shrine is placed on a square *yónipitham*. The *mantapam* in front of the cell is a late Còla structure. The Amman shrine, a small building to the south, is now empty. On the top of the rock

\* *Yogadandam*.

there is a mutilated idol of Dāṇḍāyudhapāṇi. There are tarns both on the top of the rock, and at the base.

The temple may be attributed to Muttaraiya chiefs, who were vassals of the Pallavas, and assigned to the 8th-9th centuries. It is associated with the name of Perumīlalai Kurumba Nāyanār. He was a Kurumbar of Mīlalaikūrram which included the south and south-eastern parts of the State. He is reputed to have obtained psychic powers, and finally salvation, by meditating upon the greatness of Saint Sundarar.\*

The original name of the village of *Mallangiudi* was *Malaiyālaṅgudi* which was a *paṭaipparru* or military station under Cōla and Pāṇḍya rule. An inscription on the rock at Dévarmalai records a grant of land as *udirappatti* or blood-money by the *ūr* of Malaiyālaṅgudi to a woman, Nādiyār by name, who was left destitute when a certain Maļuva Kumārappar and four others who were guilty of alleged offences against the *Dévadanam*,† committed suicide.

**Durvasapuram.**—(*Dúrvásapuram*; *Firka*—*Viráchchilai*; *Vattam*—*Kannanür*; *Distance 18 miles*; *Population 444*) was formerly called *Turumá*, and the country surrounding it Turumānādu. The present name is derived from that of the sage Durvāsa, who is believed to have done penance here. The *lingam* in the temple is called Tiruppātālīśvara. The shrine of Bhairava within the temple is visited by a large number of votaries, who offer to the god cakes prepared without salt and strung into garlands. An inscription in the temple, dated in the reign of a Jaṭāvarman Śrī Vallabha, registers a sale of land by the *ūr* of Turumā to Pillan Pāṇḍyan, also called Tonḍaimānār, the commandant of an army at Śirattakkudi in Kalvāyil Nādu, and another of the reign of an unidentified Śrī Vallabha, a gift

\* See life of Perumīlalai Kurumba Nāyanār in the *Periyapurāṇam* and also *Nálvaranaymaṇimālai* by Śivaprakāśa Svāmi.

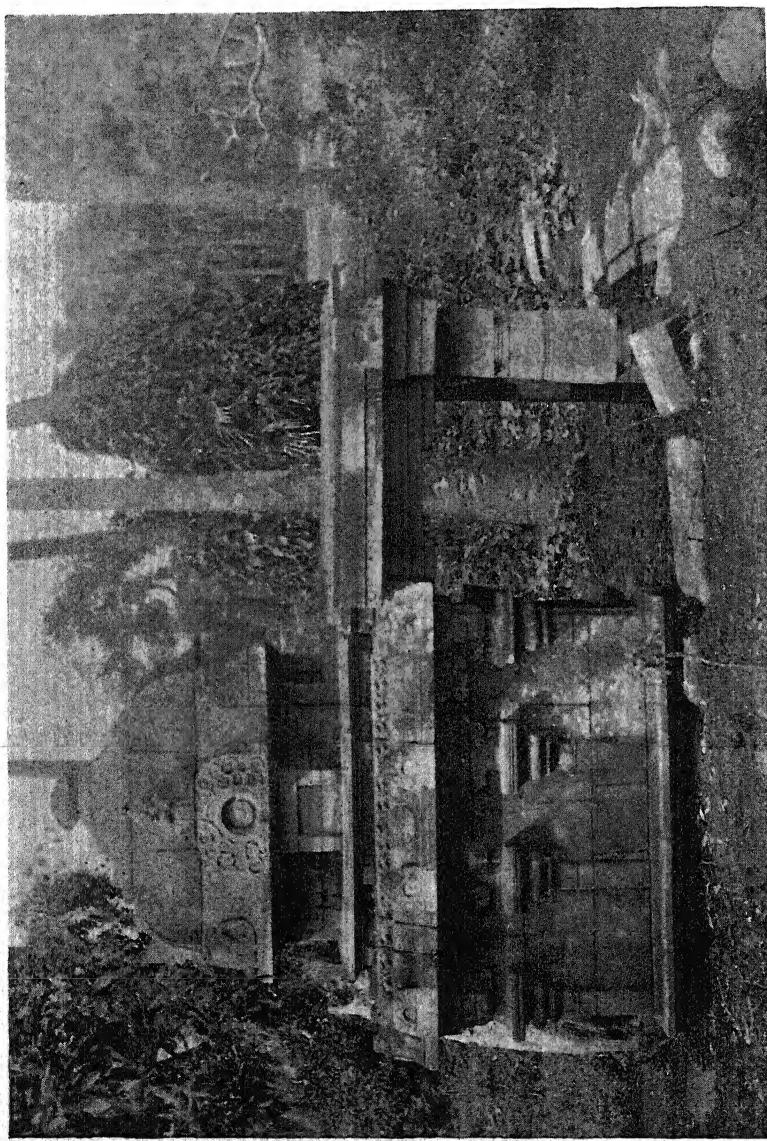
† The nature of the offences is not indicated. The inscription is much defaced.

of land to the temple by the residents of the districts, cities and villages of Kànanàdu. The Bhairava shrine and the *maṇṭapam* in front of the Amman shrine were built in A. D. 1319 (Kali 4,420) by Vaitiliṅga Tamburàn, with the money given by Kàśitíram Ràjaśrí Śadaiyappa Tamburàn, and the Subrahmanyà shrine in A. D. 1456 (Śaka 1378) by a chief, Meyyan Śelvattanapàlan Perindai, the 'hero of Màdai'.

Alagiatévaramman, Aiyanàr and Karuppar are the principal village deities.

**Embal.**—(*Embal ; Firka—Kilánilai ; Distance 29½ miles ; Population 1864*). Situated in an enclave on the south-eastern border of the State in the midst of the districts of Tanjore and Ramnad, Embal is a fairly large and fertile village. Formerly it was known as *Kaliyugarámanallúr*\* situated in Mañjakkudi-parru in the central division of Milalaikúṛram, one of the oldest divisions of Kànàdu. Milalaikúṛram is generally identified with the Molo-Hin-chi described by Hiuen Tsang, the Chinese pilgrim who visited Conjeeveram about A. D. 640. The Embal enclave must have been part of the territory of the Tanjore Nàyaks, administered directly by the Arantàṅgi Tonḍaimàns in the 15th and 16th centuries. It later came under the Sétupatis ; though frequently in the 17th-18th centuries, the village of Embal and the territory round it were the bone of contention between the Maràtha Ràjas of Tanjore, the Sétupati and the Tonḍaimàns of Pudukkóttai, and often changed hands. Some hamlets and villages adjoining Embal are said to have been originally granted by the Ràjas of Tanjore as *sarvamányam*. Embal with Kilánilai finally became part of the State in 1803. There is a class of well-to-do Chettiyers here, popularly called the Embal or Puḷiyaṅgudi Chettiyers, who have peculiar habits. The large and well-maintained Siva temple, which is the centre of attraction in the village, is quite a modern but imposing structure with tanks and *mathams* adjoining it. The

\* See A. R. E. 613 of 02.



God Aiyanàr, here called Muttaiyàsvàmi, has more than local renown. During the *Másimakham* (February–March) festival, conducted in his honour, his votaries walk on fire after piercing their bodies with arrows. There is also a shrine to Karuppar, whose priest, who is a Paraiya, drinks scalding milk, when inspired, and also sprinkles it on the devotees, without causing himself or them any injury.

The Darbar have recently constituted a Village Panchayat for Embal. The weekly market is held on Sundays. There are a Police Outpost and a Post Office. Earth-salt was locally manufactured until its manufacture in the State was suppressed.

**Enadi.**—(*Enádi*; *Firka*—*Ponnamarávati*; *Distance* 24½ miles) is a fertile hamlet belonging to Várpaṭtu. There is a small but attractive Śiva temple of the Còla period with architectural features resembling those of Tiruppúr, Visalúr, Panaṅgudi and Kaliyàpaṭti. The open *ardhamantapam* is later. There are no inscriptions on the walls.

There are cocoanut plantations in this hamlet.

**Enappatti.**—(*Enappatti*; *Firka*—*Tirumayam*; *Vattam-Pulivalam*; *Distance 10 miles*; *Population 144*). In this village is the tomb of a Muslim saint, Sayyed Váliullàh, believed to have come to South India from Arabia in the 16th or 17th century, and to have died here. In about 1850 the villagers when digging an *urani* discovered his bones and built a tomb. There is a shrine to Aiyanàr.

**Gudalur.**—(*Kúdalur*; *Firka*—*Káraiyyir*; *Vattam-Nallur*; *Distance 10 miles*; *Population 456*). In the Siva temple in this village are two inscriptions dated in the reign of Jaṭàvarman Paràkrama Pàndya (1321 and 1323 A. D.) which record a sale of land by the residents of the district, towns and villages of Tenkónàdu to a certain Kaikkòla named Kandan Alagiya Śokkanàr or Víra Pàndya Máluvva Cakravartin. The owner of

the land had absconded, and his sureties and the other residents of the village were unable to pay the heavy arrears of rent. Aiyanàr and Víralakshmí are the village deities worshipped here.

**Idaiyattur or Edaiyattur.**—(*Idaiyárrúr ; Firka-Káraiyúr* ; *Distance 18½ miles ; Population 1,092*) was once a flourishing village of the Kàràla Vellàlars, and its present Vellàla inhabitants are proud of their ancestry. It is generally identified with the Idaiyàru described in the old Tamil classics, *Ahanánúru* and *Puranánúru* ; the former describes it as a pleasant village abounding in milk, fertile rice fields, and groves of plantains.

In the village are temples to Viñnu, Siva, Aiyanàr and Pidàri. The Viñnu temple is modern. In the 52nd year of Kulóttunga I (1121 A. D.) an older inscription dated in the reign of Parakésari Paràntaka I was reinscribed\* on the walls of the Siva temple. This leads us to conclude that this shrine, which must be as old as the reign of Paràntaka I, was rebuilt towards the close of the 11th or early in the 12th century. The pillared *mantapam* in front is in the Vijayanagar style, and contains sculptures of chiefs standing in an attitude of worship. The basement of the Amman shrine in the second enclosure resembles that at Madattukkóvil ; the original walls have fallen and have been replaced by plain walls of granite blocks. This temple is called *Tiruttántónrisvaram* after the God, *Tántónri*, † meaning ‘the Self-Revealed One’ ; and the Amman bears the name of Akhilàndéśvarí—‘the Sovereign Mistress of all the worlds’. Other inscriptions of interest are one of the 27th year of Kulóttunga III (1206 A. D.) mentioning grants by Niśadaràjan, the chief of Tirukkodukkunram or Pirànmalai ; one of the 21st year of Måravarman Sundara Pàndya I (1240 A. D.) relating to a sale of land to the temple of

\* P. S. I. 127.—This Parakésari inscription refers to a grant by Paràntaka Ilangovelár, also called Ádittan Tiruvoritiyúr Adigal, an Irakkuvél chief of Kodumbálur.

† Sanskrit—*Svayamprakásamúrti*.

Tàntónri by the Maravars and other residents of Maduràntakapuram for 8,000 gold coins to enable them to pay their taxes, for non-payment of which they were subjected to much oppression by the tax-collectors; one of the 21st year of Jaṭavarman Víra Pàṇḍya II (1273 A. D.) recording a grant of land to and the conferment of the title of *Tirukkodunkun̄ramudaiya nádálván* on a chief, Púrñópakàri Sàmantan Tiruméni, for the prowess that he had displayed in defeating and mortally wounding at Maravàmadurai the officers of a Bànä chief (Màvalivàṇàdaràya) when they attacked the place and carried away captives and cattle; and one of the 16th year of Màravarman Kulaśékhara (1284 A. D.) recording an endowment of lands at Idaiyàttúr as *dévadánam* to the temple at Pirànmalai to meet the expenses of one of the daily temple services called *Sundara Páṇḍyan sandhi*. Another inscription is a verse eulogising a Bànä chief who converted a flower garden into wet-land and endowed it to the idol in this temple.

Idaiyàttúr formed part of the Western Palace Jàgir until it was resumed in 1881. It is noted for its rice. Chewing varieties of sugarcane are now cultivated here.

**Ilanjavur or Elanjavur.**—(*Ilañjávúr*; *Firka*—*Tirumayam*; *Vattam*—*Kóttaiyúr*; *Distance* 14½ miles; *Population* 731) is chiefly important for a temple to Màriamman, which attracts crowds during the festival season. There is also a temple to Alaganàcciamman. Its old name was *Ilañjár*, and it was a military station \* in Pàṇḍya times.

**Irumbanadu.**—(*Irumbánádu*; *Firka*—*Kílánilai*; *Distance* 29 miles; *Population* 848) was an important town in the central division of the Mílalaikúṛram, an old administrative district of the Tamil country, and comprised two or more divisions, each of which had an assembly—*iir* or *sabhá*. Nulambúr, also called Bandhuvanamahàdévanallúr, was the old name of the

\* *Padaipparru*—P. S. I. 648.

division which now contains the Viṣṇu temple, and Śrī Parāntakanallúr, later called Śrī Kulóttunga Cōlanallúr, that of another wherein stands the Śiva temple. Irumbànàdu has now two divisions, *Mēlappákkaṁ* and *Kilappákkaṁ*, and with the adjoining villages of Vellálavayal and Sittarambúr comprises a fertile tract fed by the large Irumbànàdu tank into which the Pàmbàr practically empties itself.

On the eastern bund of the tank is the Śiva temple, the Deity worshipped in which is called Agastiśvara. An inscription in this temple dated in the 46th year of Kulóttunga I (1115 A. D.) is of much importance. It records a settlement operation conducted by Cōla revenue officers, and throws light on the official procedure followed by Cōla kings in the transaction of revenue affairs. Another, dated in the 22nd year of an unidentified Kulóttunga Cōla, records a gift to the temple by a dancing girl. There are five Pàndya inscriptions; one of which, dated in the 16th year of Jatàvarman Víra Pàndya II (1268 A. D.), records an assignment of land by the township of Śrī Parāntakanallúr to a monk Tirujñàna Sambandar, also called Tiruvidaikkariyàndàn, who had lent money to the land-holders of the town to enable them to pay the taxes due to the king which had long fallen into arrears. In 1283 A. D., the 16th year of Māravarman Kulasékhara I, the monk's brother reassigned the land to the temple with the stipulation that its proceeds should be utilised to conduct worship and feed itinerant pilgrims. One of the two inscriptions, belonging to the reign of an unidentified Kulasékhara, refers to a royal order declaring some lands to be endowed to the temple tax-free. The inscription dated in the reign of an unidentified Śrī Vallabha is not of much importance. There is an anonymous inscription, which records the consecration of a *nandi* by Kallikkudaiyàn Vélan Tillaikúttan, belonging to the trading corporation of Valañjiyars\* of Tennilaṅgai or South Ceylon. This temple, which must have

\* See *History*—Vol. II, Part I. p. 675.

been built towards the close of the 10th or early in the 11th century, is now in a dilapidated condition. Its *garbhagṛham* is circular—a feature of some early Cōla temples.

The Viṣṇu temple dedicated to Alakukandarāja Perumāl Emberumān (*Sanskrit*—Soundararāja) was according to an inscription dated in the 33rd year of the reign of Kulōttunga I (1103 A. D.), consecrated by Taraman of Nūlambūr in the name of his master Alakukanda Perumāl, chief of Adalaiyūr. It was so famous that an inscription dated in the 15th year of Jatavarman Vīra Pāṇḍya II (1267 A. D.) refers to the idol worshipped here as *the* Emberumān of Tirumilalai, and even the village and town assemblies of the western division of Mīlalai-kūrṛam endowed lands to it.

Near the Śiva temple is a shrine to Vīramākālī Piḍāri, who is supposed to delight in offerings of cakes prepared without salt.

The village is inhabited by Kallars.

**Kadiyapatti.**—(See under Rāmachandrapuram).

**Kalanivasal.**—(See under Kāramaṅgalam).

**Kallampatti.**—(*Kallampatti*; *Firka-Ponnamaravati*; *Distance 23 miles*; *Population 633*) is a village near the south-western frontier of the State, and was formerly called *Vinatukki* or *Rājendra Cōlapuram*. It is famous for its temples to Śiva, worshipped here under the name of *Tirumadīśvara-mudaiya Mahēśvara*, and to Piḍāri called *Ayyāppoṭil Nācciyár*. The two temples were endowed by the Niṣadarāja chiefs of Ponnamaravati and Pirānmalai\*. Of the three Cōla inscriptions in the Śiva temple two belong to the reign of Rāja Rāja II, and the third to that of Kulōttunga III. There are two Pāṇḍya inscriptions, one of the reign of Māravarman Kulaśekhara I, dated 1272 A. D., and the other of the 7th year of a Sundara Pāṇḍya, and an anonymous inscription much defaced.

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\* See *History*—Vol. II, Part I, pp. 614–5.

Ayyàpolil Nàcciyàr or Aimpolilparaméśvarí was the patron goddess of the *Nánádésiya-tíśaiáyirattu-aiññúrruvar* who were a prosperous and powerful trade-guild or corporation of merchants between the 9th and 14th centuries \*. Her idol was installed by Ràjéndra Cólan Kéralan, also called Víman Ràjéndra about A. D. 1157.

**Kammangudipatti.**—(See under Unaiyúr).

**Kanapettai.**—(See under Ràmachandrapuram).

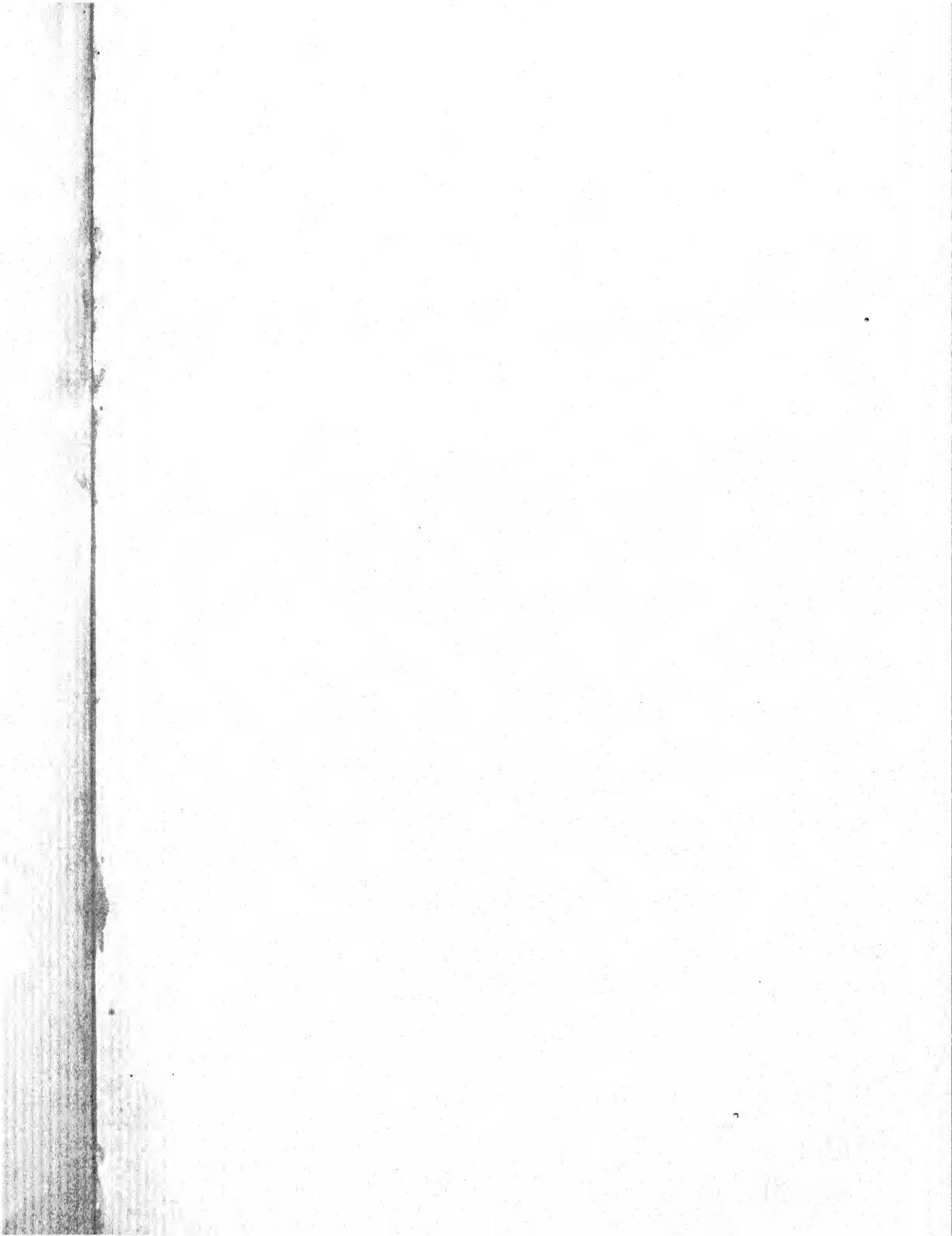
**Kandisvaram.**—(See under Tulaiyànúr).

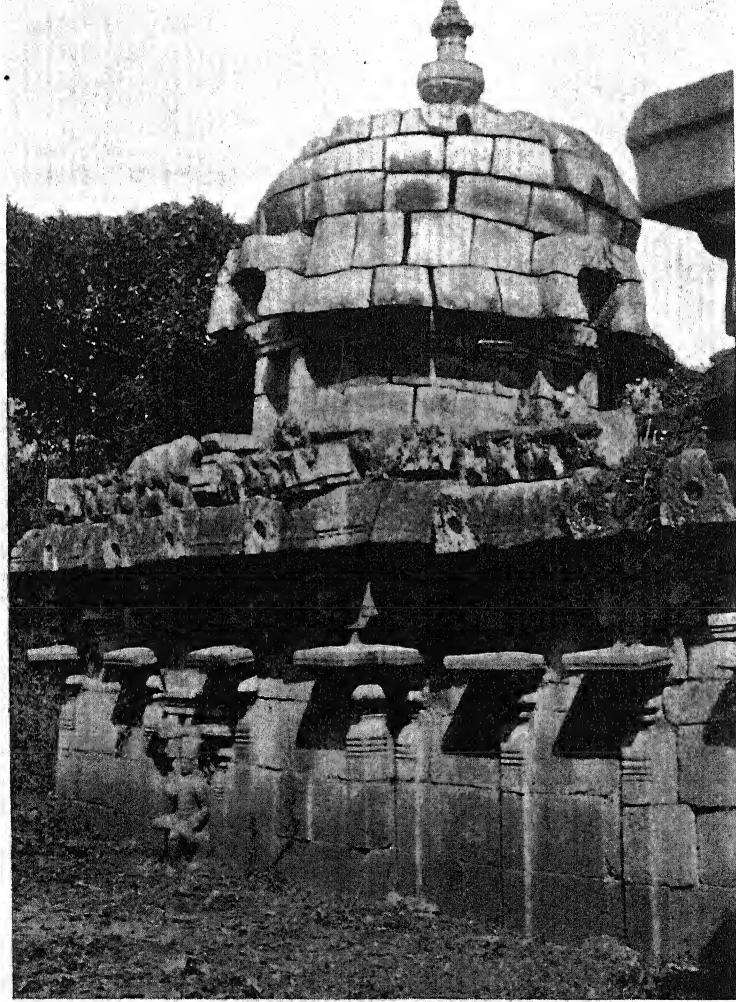
**Kanjattimalai.**—(See under Ševalúr).

**Kannangarakkudi.**—(*Kaṇṇaṅgárakkudi*; *Firka-Šengirai*; *Vattam*—*Panaiguḍi*; *Distance 17 miles*; *Population 478*). *Sástankóvil* is the name of the temple situated in *Kaṇṇaṅgárakkudi* and also another name for the village itself. This place originally belonged to Ramnad, and an inscription refers to a grant of land in 1669 by Sétupati Kàtta Dévar. The *Šásta* or Aiyanàr here is held to be very propitious. When the *púṣari* or priest is inspired he wears sandals stuck with pins, and dances to the accompaniment of *kummi* or ballads at the same time balancing a water-pot on his head. This temple of *Šásta* also contains the images of Vírabhadra, the seven Virgins, and a *muni* in fetters. The last of these is sometimes identified with *Porpanaikkóṭṭai Muni* (See under *Porpanaikkóṭṭai* and *Pudukkóṭṭai*), and the fetters are accounted for by saying that he once became very aggressive and possessed a member of the ruling family at Pudukkóṭṭai, when he was exorcised by Vírabhadra of *Sástankóvil*, and fettered. Ràja Ràmachandra Tonḍaimálai was a frequent visitor to this temple.

**Kannanur.**—(*Kaṇṇanúr*; *Firka*—*Viráchchilai*; *Distance 17 miles*; *Population 796*), also known as *Rángiyam Kanṇanúr*, is a fertile village, and is the seat of a family of ancient and respectable *Servaikàrs* or captains of militia. An ancestor

\* *Ibid* pp. 676-7.





of their family, Āvudaiyappa Valamkoṇḍān son of Nallakuṭṭi Valamkoṇḍān, was rewarded with the villages of Kaṇṇanūr and Dúrvāsapuram for loyal services rendered to the Tonḍaimān during the siege of Arantāṅgi, where the Tonḍaimān's forces fought on the side of Tāṇḍa Tévar against Bhavānī Śaṅkar, a rival claimant to the chiefship of Ramnad (See *History*—Vol. II, Part I. p. 764). A ruined building here, referred to locally as the *palace*, is an indication of the status that the Sérvaiķār's family formerly enjoyed.

To the east of the bund of the large tank are two temples, one dedicated to Bālasubrahmanyā, and the other to Viṣṇu,—both conserved monuments and of considerable architectural interest. The *garbhagṛham* and *ardhamāṇṭapam* of the Bālasubrahmanyā temple are early Cōla structures belonging to the close of the 9th century. They are built entirely of stone from basement to finial. The pilasters on the walls resemble those in the Śiva temple at Tirukkattalai, and have elegant scroll ornaments, *kalasam*, *kumbham* and *palagai*. Between the corbels, which have an angular profile, and the single-arched cornice is a row of *bhūtagaṇas*. The niches in the northern and western walls are now empty, while that in the southern wall contains an idol of Dakṣināmūrti. The *vimānam*, which still retains traces of the stucco with which it was originally covered, stands on a circular basement, and in its *grivam*, there are four niches, two of which are now empty, surmounted by *kūḍus* and *simhamukhas*. The *sikharam* resembles that of the Kadambar temple at Nārtāmalai, with this difference that underneath the *stūpi* here there are two layers of lotus petals, whereas in the Kadambar temple there is only one. At each of the four corners of the roof over the *garbhagṛham* is an elephant \*. The *māhāmaṇṭapam* is a Pāṇḍya structure, and is supported by two rows of four pillars each. The *garbhagṛham* and the *ardhamāṇṭapam* have entrances facing east, while the *māhāmaṇṭapam* has one facing south.

\* The elephant is one of the vehicles of Subrahmanyā.

The temple of Kariyamànikka Perumàl, called in inscriptions *Virudarája Bhayañkara Viññagara Emberumánár* is close by; and contains some fine sculptures.

There are 11 inscriptions in this village, two of which are unpublished. One of the unpublished inscriptions is dated in the reign of a Ràjakésari who is identified as Áditya Còla I \*. Two inscriptions dated in the reign of Vikrama Pàndya (acc. 1170 A. D.) record the cancellation by Lañkésvara, a general of Kulóttunga Còla II, of taxes on the lands † belonging to the temple of Bàlasubrahmanyà situated in the villages of Kannanúr and Tirunàvalúr, and on the *dévadánam* lands of Vírasékhara Ísvaramudaiya Nàyanar ‡. There is also a royal order of Màravarman Sundara Pàndya I, dated 1218 A. D., reducing the taxes on the *dévadánam* lands of Kannanúr, Tirunàvalúr and Anumantai or Añjanamañgalam, in honour of his recovery from illness. One other inscription of his reign refers to the installation of the *astradéva* or holy trident in the Bàlasubrahmanyà temple. The other inscriptions which belong to the reigns of Jañavarman Kulaśékhara, Jañavarman Sundara Pàndya II, an unidentified Sundara Pàndya and an unidentified Kulaśékhara, record gifts and sales to the temple or its priests.

The village deities worshipped here are Aiyanàr, Porkàvalan and Sundaramàkàlî.

**Karaiyur.**—(*Káraiyyúr*; *Distance 15½ miles; Population 2,525*) was once the seat of the Kàràla Vellàlars; and a flourishing seat it must have been judging by the inscriptions and other vestiges of the past that it contains. It seems that the Vellàlars, who originally occupied the place, wished to lead an easy and luxurious life incompatible with those troubrous

\* See J. O. R. Vol. IX. p. 317. This helps us to assign the temple to the 9th century—a conclusion which architectural and palæographic evidences corroborate.

† *Tiruvidaiyáttam* lands.

‡ This was evidently a Siva temple, but there are no traces of it now.

times. They were on several occasions conquered by their neighbours, among whom were the Kànàdu Vellàlars. Kàraiyyúr was the headquarters of a *muvéndavélán*\*. These *muvénda-véláns* of Kàraiyyúr seem to have belonged to an influential family which flourished for centuries; and inscriptions mention several of them with the appellation *Káraiyyúr Vélán*. P. S. I. 366, an inscription at Kudumiyàmalai dated in the 11th year of Jaṭàvarman Víra Pàndya (acc. 1253 A. D.), mentions that the king was camping at Kàraiyyúr when he made a gift to the Amman shrine near the Mélaikóvil at Kudumiyàmalai. The old town was situated round the Śiva temple, where in 1478 A. D., Gàṅgaiya Piravikkunallàr, also called Araśuvalikanḍa Déva of Vayalúr, a son of Pillai Màvali Vanḍadaràya, to whom a Kàraiyyúr Vélán had sold the *pádikkával* rights of the town, built a fort †. A Brahmin *agrahárám*, called *Kulasékhara caturvédí mangalam* was built round the Sundararàja Perumál temple by a later Pàndya prince Kulasékhara, also known as Alagapperumál, and twenty-four Bhatṭars or temple priests lived there. This *agrahárám* has grown into the present village of Kàraiyyúr. That Kàraiyyúr frequently fell into evil days, that the residents were often unable to pay their taxes, and that they had to seek for the strong hand of an able protector, is evident from at least three inscriptions which record the sale of *pádikkával* rights at frequent intervals. P. S. I. 715 which relates to one such sale gives an interesting list of the perquisites and honours that the protector claimed from the residents.

Kàraiyyúr was named after *Káraikál* (or *Kárai*, as it is called in Tamil works)—a French settlement on the Coromandel coast; and *Tirumañganisvara*, the ‘Lord of mangoes’,—the God of the Śiva temple here, after the God in Kàraikál

\* An appellation of a civil and military administrator in charge of a district in Còla and Pàndya times.

† P. S. I. 816. There are no traces of the fort now. The names *Kóllaikkarai* or fort-mound and *Kóllaikaruppar*, however, still persist. Some fields outside the present village are still called *natham* or house-sites.

temple. This was meant to recall to the inhabitants the legend of the holy mangoes connected with the life of the Śaiva saint Kāraikāl Ammaiyyār\*. The name given to a *úraṇi* at Kāraiyyūr, *Ammaiyyār úraṇi*, also bears this out. The earliest inscription in this temple dated 1202 A. D., the 25th year of Kulóttunga III, records a gift by Kulóttunga Cōla Kadambarāyan. Another inscription belonging to the reign of a Kulóttunga refers to a gift of land to Kailasadéva Pillaiyār in this temple by a Niṣadarāja chief. One dated in the reign of Māravarman Kulaśekhara I relates how a *mūvendavélán* was unable to pay land-tax, and being threatened with imprisonment by a Brahmādarāyar or military chief, auctioned his lands, and was about to convey ownership to the God of Pirānmalai, when he was reminded of the arrears of taxes due from him to the local temple, whereupon he assigned the lands to it; and another of the same reign mentions a gift of land by the local assembly to the idol of Kṣétrapāla or Bhairava in this temple. There are six other inscriptions of which two are of the Pāṇḍya period and one of the Vijayanagar period. This temple belongs to a very late period of Cōla architecture, as the *puspapódikais* on the corbels indicate. The earliest inscription in the temple of Sundararāja or Alagaperumāl is dated in the 38th year of the reign of a Kulaśekhara also called Alagaperumāl, after whom the God was named. There are four other inscriptions here, of which one is dated in the reign of the Vijayanagar emperor Vīra Pratāpa Déva Rāya, and another in that of Virúpakṣa II.

There are small shrines to Aiyanār, Muttumāriamman and Piḍari.

Kāraiyyūr is noted for its rice and vegetables. The rice grown here is known as *Kāraiyyir Pannai śamba*, which was for a long time the only rice served at the palace table at Pudukkōṭṭai. The word *pannai* suggests that the Rājas of the State originally had a home-farm here worked by *pannaiyāls* or serfs. The village is irrigated by a large tank. It is one of the

\* See Life of Kāraikāl Ammaiyyār in the *Periyapurāṇam*.

model villages selected by the Darbar for rural improvement work. The milling variety of sugarcane is now largely grown here.

The Sub-Registrar's Office here was closed in 1923. At Kàraiyyúr there are a Post Office and a Police Outpost. *Kankar* used in the manufacture of lime occurs here. Earth-salt was manufactured here until 1887 when the manufacture was suppressed in the State.

There are prehistoric burials in S. Nos. 41, 844 and 245/1-B.

**Karamangalam.**—(*Káramaṅgalam*; *Firka*—*Kílánilai*; *Distance 18 miles*; *Population 1117*). The correct name of this village, as mentioned in the inscriptions, is *Kárimaṅgalam*. It includes *Ténippatti* and *Kaḷanivásal* where live rich Nàṭukkóttai Chéttiyyàrs. In Kàramaṅgalam there is a temple, now in ruins, dedicated to Śiva under the name of Agastísvara; the images from which have been removed to a newly-built temple at *Kaḷanivásal*. There are five inscriptions in the original Agastísvara temple which record grants and charities of the Dharmaràyars\* of Séndavanmaṅgalam situated in the western division or *Mipámbárrunádu*† of Miṭalaikúram. Three of them, relating to Ālkondadéva Dharmaràyar, are dated in the reign of the Pàṇḍya emperor Màravarman Kulaśékhar I; one of which (A. D. 1297) records the building of a *māṇapam* by this chief, and another (A. D. 1299) the grant of *udirappádi* or blood-money in compensation for the accidental death of a mason who was engaged in the construction of this *māṇapam*. The other two inscriptions refer to Tiruveṅkata-mudaiyàr Dharmaràyar and his three sons. Kàramaṅgalam has a Village Panchayat to attend to its sanitation and improvement.

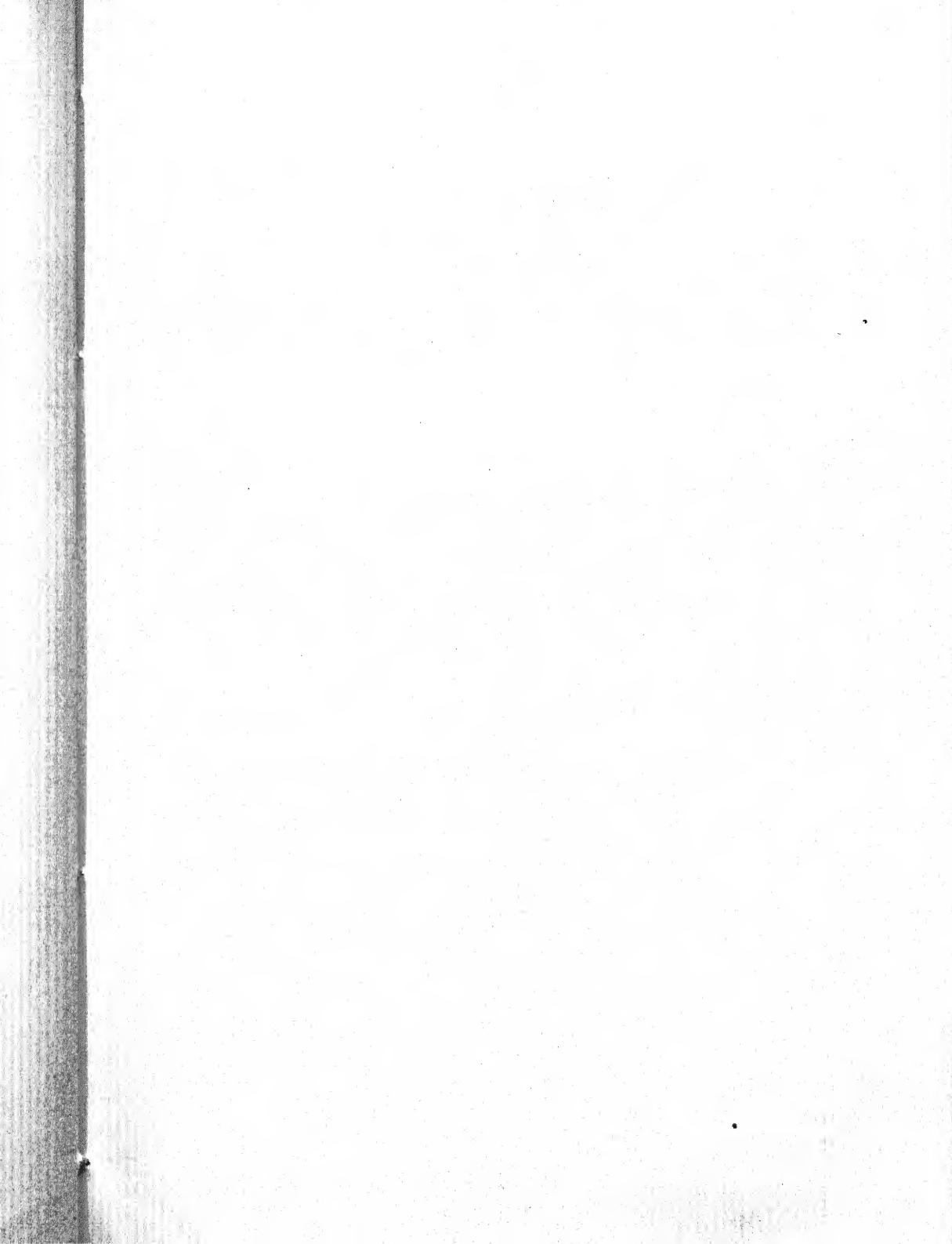
**Kilanilai.**—(*Kílánilai*; *Distance—Kílánilaikóttai* 20½ *miles* and *Kílánilai Agraháram* 21½ *miles*) is included in the

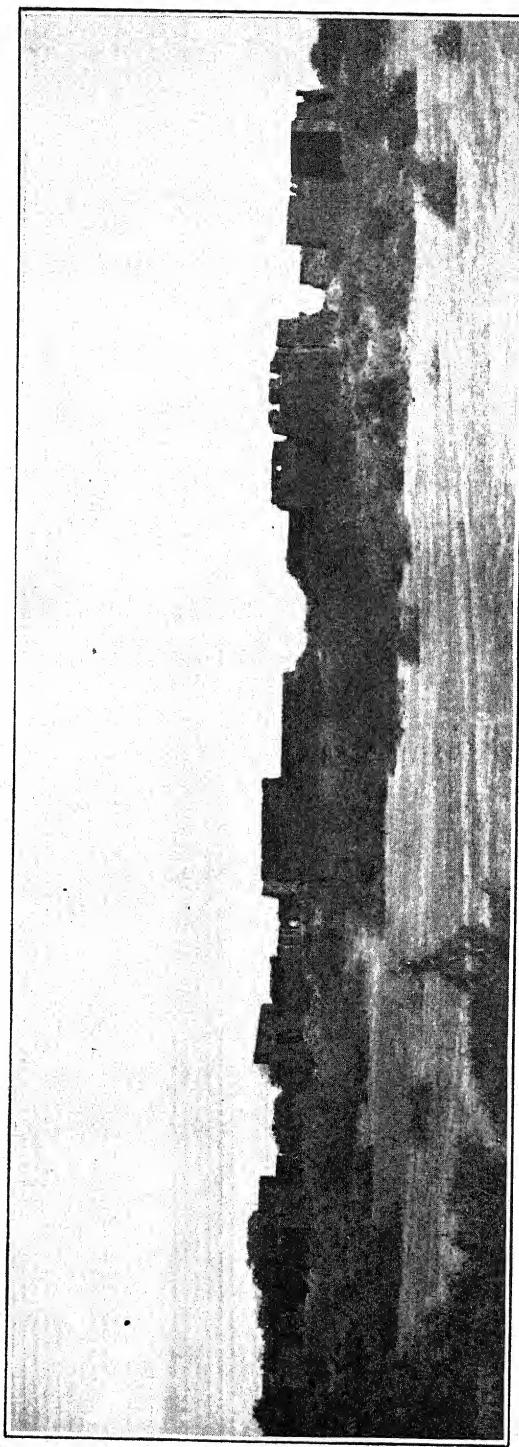
\* See *History* (Vol.—II, Part I) p. 731.

† Means 'mid-Pámbár country'.

revenue village of Pudunilaivayal (*Population 1,167*). The name *Kīlānilai* means "the eastern gate (or site)", as distinguished from the adjacent village called *Mēlanilai* or "western gate." Between them is *Pudunilai*. From the days of the imperial Cōlas and Pāṇḍyas up to the 19th century, Kīlānilai was an important military station. According to the Ceylonese chronicle, the *Mahāvamsa*, a line running from Ponnamarāvati to Kīlānilai, and thence to Maṇamēlkūdi in the Tanjore district, divided the Cōla and Pāṇḍya dominions in the 10th and 11th centuries, before the final subjugation of the Pāṇḍyan kingdom by the Cōlas. This line marks the northern limit reached by the Sinhalese in their invasion of South India. Parts of the 12th—13th century strategic road leading from Kīlānilai to Arantāṅgi in the east and to Tiruppattūr and Ponnamarāvati in the west can be seen even now. About the middle of the 12th century, the Ceylonese general Laṅkāpura, who was in alliance with Parākrama Pāṇḍya, defeated Kulasēkhara, a rival claimant to the Pāṇḍyan throne, who had killed Parākrama (C. 1162 A. D.), and placed Vīra Pāṇḍya, Parākrama's son, on the Madura throne. During this campaign a sanguinary battle was fought at Kīlānilai in which, according to the *Mahāvamsa*, the slaughter was so great that the corpses of the slain covered a space of four leagues. Kīlānilai was one of the frontier forts of the Tanjore kingdom under the Nāyaks. Vijaya Rāghava, the last Nāyak ruler, is the reputed builder\* of the fort, now in ruins. *The Statistical Account of Pudukkōṭṭai* (1813) says that the fort with an arsenal was built about 1683 by a Sētupati. It is probable that this Sētupati, who got possession of the fort, repaired or extended it by adding an arsenal. In 1756 when the place was temporarily occupied by Vijaya Raghunātha Rāya Tondaimān of Pudukkōṭṭai, a granary was built in which to store provision against sieges. The fort passed through different hands, including the rulers of Tanjore and Rānnad, before it finally came over to Pudukkōṭṭai. About

\* See *The Trichinopoly Manual* and the *Tanjore Manual* (1883).





1674 it was under Tanjore. It was captured shortly afterwards by the Sétupati of Ramnad, and was one of the forts given by that chief in return for the alliance of the Ràja of Tanjore in 1686, and forcibly retaken by the former in 1698. Afterwards it seems to have become part of the debatable land which passed from the hands of Ramnad to Tanjore in 1750, was retaken by Ramnad in 1763, and again taken by Tanjore in 1771. As early as 1723, the fort and district of Kìlànìlai were promised to the Pudukkóttai Tonḍaimàns by Taṇḍa Tévan of Ramnad, if he gained the throne with the Tonḍaimàn's assistance. It also appears that Tukójì, Ràja of Tanjore (1729-36), granted it to the Tonḍaimàn, that the Tonḍaimàn sold it back to Tanjore on certain conditions, and that when the conditions were violated, the Tonḍaimàn attempted to capture it. In 1749 Manóji, the Tanjore general, ceded it to the Tonḍaimàn on his own account in return for military assistance, in consequence of which the Tonḍaimàn actually got possession of it immediately. But the Ràja of Tanjore refused to ratify the act of his general, and ordered Manóji himself to recover it. This happened in 1756. In 1781 it was seized and occupied for a time by Hyder's forces, but was recovered by the Tonḍaimàn in August of the same year, at the request of Colonel Braithwaite of the Madras Army. Soon after this, the whole of the Tanjore territory was annexed by the British, but Kìlànìlai, which originally formed part of Tanjore but had all along been claimed by the Tonḍaimàns, continued to be a subject of dispute till 1803, when it was finally ceded to Pudukkóttai, subject to the annual tribute of an elephant, which however was never paid, on the ground that this stipulation was inconsistent with previous treaties, and with the rank and status enjoyed by the rulers, and was formally waived in 1837 by the Court of Directors themselves.

This extensive fort, now in a dilapidated condition, was built of laterite quarried close by in the extensive Seṅgirai and Sàkkóttai patches. The area enclosed by the fort walls is 43. 61 acres. The first place of interest that a visitor observes within the

fort is a small temple of Hanunàn. Then he approaches the temple of Ariyanàyaki amman, the principal temple within the fort. Behind this temple is the *ammankuṭam*, to the south of which is a Viṣṇu temple. The magazine was located near the southern gate, adjoining which are a shrine to Muníśvara and an *úraṇi*. There is an underground passage, which is now blocked, near the southern gate. Tradition says that it was a secret passage leading to the fort at Śakkóṭṭai in the Ramnad district. A fairly large gun lying on one of the ramparts is all that now remains of the efficient military equipment with which the fort was once fitted. There is now a small hamlet within the fort surrounded by flower gardens. The *úraṇi* to the north of the fort is called *Mudaliyár úraṇi*, and the tank to the east of it *Subrahmaṇyan kanmói*. The weekly market is held near the *Mudaliyár úraṇi*. There is a Branch Post Office near the fort.

*Koḍikkálteru*, which is situated within a mile from the fort, takes its name from the betel-vine yards which it contains. The whole area, fort and *agraháram*, is noted for flowers. Near it are casuarina plantations on the Pàmbàr. Fine varieties of plantains and cocoanuts are also cultivated.

*Kilánilai Puduppatti*.—(Distance 17 miles), is a *svaramányam* village near Kalanivásal. Here are the office of the Revenue Inspector of the Kilánilai Firka, a Sub-Registrar's Office, a Dispensary, a State School, a Police Outpost, and a Post Office.

Kilánilai was the headquarters of a taluk under a Tahsildar from about 1809 until 1868, when the five taluks of the State were rearranged into three. It then became the headquarters of a firka administered by a Deputy-Tahsildar. The post of Deputy-Tahsildar was abolished in 1899, and a Revenue Inspector is now in charge of the firka.

**Kilappanaiyur or Panaiyur East.—(*Kilappanaiyur*; *Firka*—*Sengirai*; Distance 13 miles; Population 1351).** This

village, which is near Arimalam, is the residence of well-to-do Udayāns. It has laterite quarries.

**Kilattanaiyam.**—(*Kilattanaiyam*; *Firka*—*Káraigír*; *Distance 18 miles; Population 1,018*). The name of this village means “the eastern garrison.”\* The Śiva temple, called *Uttamadánisvaram*, has two inscriptions; one is dated in the fourth year (A. D. 988?) of a Rājakésari, probably Raja Raja I, and records a gift to the temple by Rāja Rāja Ilāṅgóvélān, probably connected with the Irukkuvély dynasty of Koḍumbálúr; and the other in the 35th year (A. D. 1302) of the reign of Māravarman Kulaśékhara I, and records that Viluppādarāyār of Oliyamaṅgalam sold the land belonging to Rāja Rāja Cōla Vēlār and others, as the owners had absconded without paying rent, leaving him as their surety.

The architectural features of the Śiva temple are of the early Cōla type, belonging to the latter part of the 10th century. In all essentials the main shrine and *ardhamāṇapam* resemble the early Cōla temples at Kaliyāpaṭti, but in the walls of the *garbhagṛham* are niches, of which the southern contains Dakṣinā-mūrti, and the western Viṣṇu, while that on the north is empty. The shrine measures about 13' square externally. The corbels on top of the pilasters are of the bevelled and tenoned type. There are no images in the niches on the four sides of the square *grīvam*. All parts above the four-sided curvilinear *sikharām* seem to have been renovated in stucco at a later period, for the *ratnapīṭham* and *kamalapīṭham*, which are usually placed below the *stūpi*, are now absent, and the finial is circular in section, while the original must have been four-sided in agreement with the four-sided *sikharām* and *grīvam*. The bulls on the four top corners of the *vimānam* remain in their places, but their faces are mutilated. There are three sub-shrines behind the main temple, and one on the north-eastern side in front. The first two are dedicated to Ganéśa and Subrahmaṇya. The third

\* *Kil* means east, and *taiyaiyam*, garrison or military camp.

sub-shrine is in ruins. The figure of a Jyéṣṭā belonging to it lies outside. That on the north-east is dedicated to Bhairava. In front of the *mahāmaṇḍapam* is a portico, and to the north of it is the Amman shrine belonging to a later period. There is a *dvārapālaka* of the Pallava type standing outside the temple. There is also a shrine to Viṣṇu. The minor deities worshipped here are Āṅgālamman, Aiyānār and Udayāṇḍi. Plantains and yams are largely grown here. The village is chiefly inhabited by Vellālars.

**Konapattu or Konapet.**—(*Kónápatṭu; Firka—Tirumayam; Distance 19 miles; Population 3,173*) is a large village inhabited by Nàṭukkóttai Chetṭiyārs. It has a village Panchayat office, a Post and Telegraph Office, a private Dispensary and a High School called the *Sarasvatī High School* of which Mr. Murugappa Chetṭiyār is the manager. The Minàksí Sundaréśvara temple is a recent structure, the *lingam* of which was brought from the *Ilamaiydkindr* temple at Chidambaram. The *Karpaga Vināyagar* temple has an inscription dated Śaka 1517 or A.D. 1595, which records that the temple and the *ūraṇi* in front of it were built by Alagan Chetṭiyār, under the orders of a Vijayālaya Tevar, and that Veṅgalappa Nayak and Tavasi Sérvaikārar made gifts to these institutions. The temple has a portrait-sculpture of the founder, and panels illustrating the lives of Paṭṭinattār and other Tamil saints. The principal temple of this village is dedicated to *Koppudaiyamman* or *Kóppidári*. The priest of this temple is a Paraiya by caste. Provision has been made for the daily feeding of the poor in the temple, and on *dvādasi*\* days, in a choultry. *Conjee* and cakes are also distributed free to the poor in some private houses. The *Kalásálai*, or school for the study of classical Tamil, was recently closed.

**Konnaiyur.**—(*Konnaiyür; Firka—Ponnamarávati; Vattam—Mūlaṅguḍi; Distance 19 miles; Population 1691*) has an important temple to Māriamman. Large numbers of votaries

\* The twelfth day of every fortnight.

visit it at the time of the annual festival in *Panguni* (March—April). Hook-swinging was practised till recently when it was officially forbidden. A weekly market, one of the largest of its kind, a special feature of which is the cattle market, is held here every Monday.

*Koppanápatti* is the name of the quarter occupied by the Nàttukkóṭṭai Chettiyàrs. It contains a flourishing and well-equipped residential Secondary School for girls, called *Kalaimagal Kallúri*, founded by Mr. Meyyappa Chéttiyàr. There is a Branch Post Office here.

**Koppanapatti.**—See Konnaiyúr.

**Kottaiyur.**—(*Kóṭṭaiyúr*; *Firka*—*Tirumayam*; *Distance 13 miles; Population 1420*). Kóṭṭaiyúr and the adjoining village of Ilañjávúr were important military stations in the 12th and 13th centuries, and frequently changed hands between the Còlas and Pàndyas. In the 13th century the Hoysalas, who temporarily occupied parts of the State, oppressed the inhabitants, and an inscription in the Siva temple, dated 1235, refers to the heavy taxes that they imposed which necessitated the sale in public auction of even temple lands. Kóṭṭaiyúr then came under the direct administration of the Śuraikkudi Tévars. Its subsequent history must have been closely identical with that of Tirumayam. The *Karuhamánikka Perumál*\* temple has five inscriptions; three of which, dated between 1190 A. D. and 1193 A. D., are orders of Laṅkésvara, an officer of Kulöttunga III, annulling taxes on lands belonging to the temple; the fourth, dated in the reign of a Màravarman Sundara Pàndya, registers a sale of land to a native of Kóṭṭaiyúr, and the fifth, dated 1458 A. D., records the institution of a daily service in the temple by Tiruméni Alagaiya Víra Pàndya Vijayàlaya Tévar of Suraikkudi, who also endowed lands for its maintenance. The Siva temple, the god of which bears the name of Agastísvara, has 16 inscriptions. An inscription of Jatàvarman Sri Vallabha

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\* Also called *Naralóka Víra Viññayara Emberumán*.

Pàndya is a royal order issued 'from his throne in the hall called *Alágia Pándyan* in his palace at Madura' to his revenue officers declaring some of the temple lands tax-free. One of the three inscriptions of the reign of Måravarman Sundara Pàndya is another royal order, dated 1223 A. D., issued by the king while 'seated in the hall called *Olakkappalliyarai* in his palace to the east of Mådakkulam at Madura' instituting a daily service in his name and endowing lands; and another, dated 1236 A. D., mentions the consecration of the Subrahmaṇya idol in the temple. The four inscriptions dated in the reign of Måravarman Kula-sékhara I record sales or gifts to the temple by the vassal chiefs of the king, including a Vijayàlaya Tévar, chief of Adalaiyúr Nådu, who assigned to the temple the taxes from certain lands, and levied taxes on looms to provide sacred vestments for the idols. Two other inscriptions relate to the reign of Jaṭavarman Vikrama Pàndya; and two others are mutilated. An anonymous inscription records the settlement of a dispute among potters in a joint meeting of the kinsmen of the disputants, the members of the district assembly, the temple trustees and other artisans. Three other anonymous inscriptions refer to gifts to the temple for the erection of pillars, *maṇṭapams* and door-posts.

In a small rock adjoining the Råyavaram-Tirumayam road a small cell has been cut out of the rock, which contains a *lingam*. The hamlet of *Arbutapuram* is a Christian settlement where there is a chapel.

Improved strains of paddy have been introduced in this village and the adjacent village of Chokkanàthapatti.

**Kottur.**—(*Kóttür ; Firka—Viráchchilai ; Distance 10 miles ; Population 3036*) called *Kóttiyyür* in inscriptions, is inhabited by Maṇavars. It contains a temple to the Goddess Piḍari, here named Sundaranàyaki and said to be very powerful, and a Śiva temple, the God of which is brought to the *Pusyatturai* at the Vellär (See under Pudukkòttai) at *Taipusam* to bless the waters. The village produces good brinjals. In the inscriptions

this village is frequently associated with Lembalakkudi, and is mentioned as a *padai parru* or military station. One of the inscriptions, dated 1497 A. D., mentions that Tiruppunalvāśal Mudaliyār consecrated Manukulakésā Isvaramudaiyār, the name of the Deity in the Śiva temple; while the other, dated 1504 A. D., records the consecration of the idol of Mānikkavācakar by a Chetṭiyār of Kóttiyyúr and a native of Rājasundarapuram, who were empowered by the *īr* to conduct a festival to the idol in the month of *margali*, and were granted temple honours.

*Nachchandupatti*, which is included in the revenue village of Kóttiūr, is described separately in this chapter.

**Kudalur.**—(See Gúdalúr).

**Kulamangalam.**—(*Kulamaigalam*; *Firka*—*Viráchchilai*; *Distance 14 miles*; *Population 1,214*) is inhabited by Maṭavars. A mile to the east is Malayakkóvil, containing rock-cut Śiva temples and a Subrahmaṇya shrine on the top of the rock, which is described separately in this chapter. A copper plate grant mentions that Ponnambalanātha Tonḍaimān, who ruled Arantāṅgi in the first half of the 16th century, made grants to the Śiva temple at Kulamaṅgalam. The earliest inscription that mentions this temple is dated 1334 A. D. From the inscriptions in the Śiva temple at Panaiyúr we learn that the two modern villages of Panaiyúr and Kuḷamaṅgalam were formerly one, called *Panaiyír*—*Kuḷamaṅgalam*, situated in the *vaḍapartru* or northern division of Ponnamarāvatinādu, and that they were administered by a common *ūr* or village assembly. There seem to have been frequent disputes between them. (See also under Mélappanaiyúr).

**Kulipirai.**—(*Kúlipirai*; *Firka*—*Viráchchilai*; *Distance 15½ miles*; *Population 2,945*) is now a Chetṭiyār village, but was formerly the seat, first of the Vellālars, and afterwards of the Maṭavars. The name is supposed to be a corruption of *Kuḷai-pirai*, and is fancifully derived from the *pirai* or crescent-shaped

head ornament of a Queen named Kúlai, the story being that the ornament was lost when Kúlai and her husband, a Pàndya King, were travelling in this country, but was recovered on the King undertaking to build a temple in this locality.

Kúlipirai contains a modern Śiva temple. Tobacco is grown. Some bell-metal work is carried on. There is a combined Post and Telegraph Office. The weekly market is held on Thursdays.

The *Śivanaḍiyár Tirukkúṭṭam*\* of Kúlipirai is a religious organisation which is doing its best to stop animal sacrifice.

**Kuruvikkondanpatti**—(See under Rāngiyam).

**Kurungalur**.—(*Kuruṅgalúr*; *Firká*—*Kilánilai*; *Distance 26 miles; Population 646*) is one of the four isolated villages (Embal, Irumbànàdu, Madagam and Kurungalur) forming an enclave surrounded by the adjacent districts of Tanjore and Ramnad. It contains a large irrigation tank which has its catchment area in the jungles of Śivagaṅga. This tank has been the subject of disputes; the Śivagaṅga ryots obstructing its *varis* or supply channels.

Some Vellàn Chéttiyàrs live here. One of the local Gods is Maṇḍaikkaruppar, whose temple is a *kombálayam* or shrine underneath a tree, and whose priest is a Paraiya. The old name of the Agastíśvara temple was *Tirumilalaináṭṭisvaram*, or the temple of the 'Lord of Tirumilalainàdu', which shows that this temple was one of the principal temples of *Milalaikúṛram*. On the door-post of this temple there is an inscription which reads that the 'sacred manṭapam' is called *Sundara Páṇḍyan tirumanṭapam*. An inscription in the Agastíśvara temple at Irumbànàdu, dated in the reign of an unidentified Śri Vallabha Pàndya, records a gift to that temple by a native of Kuruṅgalúr.

**Lakshmipuram**.—See Viràchchilai.

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\* Means 'the association of devotees or servants of Śiva'.

**Lembalakkudi.**—(*Lambalakkudi\** ; *Firka—Viráchchilai* : *Distance 10½ miles ; Population 2,110*). This and the neighbouring village of Kóttúr are referred together in the inscriptions as a *padaiparri* or military station. The Tat̄timut̄ti and Lembalakkudi rocks contain good quarry. The village is inhabited by Maṇavars. Alaginàcci Amman and Góvindamuda Aiyanàr are worshipped here. There are prehistoric burials in S. No. 431/1.

**Madagam.**—(*Madagam* ; *Firka—Kilānilai* ; *Distance 27 miles ; Population 151*). This is a fertile ‘dry’ village. Six villages belonging to the Madagam vattam are cultivated under the *amáni* system (See Chapter XIII). The *mélváram* or Government share of five of the villages has been assigned as an endowment to Śrī Ātmanàthasvàmî of Āvuḍaiyàrkóvil in the Tanjore District. In the sixth hamlet, (Madagam), the *mélváram* is divided equally between this temple and the Chidambaram temple. The villagers, though tenants of the Śrī Ātmanàthasvàmî temple, are under the administrative control of the Pudukkóttai State, and render service to the temple under the supervision of the State authorities.

**Malayakkovil.**—(*Malayakkóvil* ; *Distance 11½ miles*)—about a mile from Nachchàndupat̄ti, is included in the revenue village of Kulamaṅgalam. It abounds in tors, and contains some houses belonging to Cheṭṭiyàrs, a group of temples, and a tank with well-built granite steps and parapet. On the eastern side of the largest rock is a rock-cut cubical cell with a rectangular entrance. The *lingam* in it stands on an octagonal *yónipiṭham*, the *gómukhi* or spout of which is supported on a rearing lion. On either side of the entrance is a shallow niche flanked by pilasters bearing corbels, the brackets of which are curved and bear the usual Pallava roll-ornaments. The *ardhamanṭapam* and *mahámanṭapam*, which are later additions to the shrine, are completely dilapidated. There are a *nandi* and a fractured *Valamburi*

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\* Spelt *Ilambalakkudi* in the inscriptions.

(with trunk curled to the right) Gaṇeśa. There are two other miniature niches on this side of the rock, one of which contains a *lingam*. There is an inscription here which is in three parts; the script of one part is Pallava grantha, and that of the other two Tamil. The Pallava grantha part is a label reading *Parivádinidá*;—*Parivádini* is a seven-stringed lute. The lines in Tamil are not wholly intelligible; but part of it may be interpreted\* as “behold the method of learning the science of *parivádini* as enunciated or established by Guṇaséna†”. Guṇaséna is believed to be a title of the Pallava Mahéndravarman I, and this cave-temple may, therefore, be attributed to him‡.

The other rock-cut cave-temple is on the southern vertical slope of the same rock, and, in plan, resembles the Śiva cave-temples at Tirumayam and Malayadipatti. The cubical sanctum facing west is at the eastern end of the cave, in front of which is a rectangular *ardhamanṭapam*, the facade of which is supported by two pillars and two pilasters of the usual Pallava style, massive and cubical at the base and top, and octagonal in the middle and surmounted by a corbel with roll-ornamentation. On the northern wall of the *ardhamanṭapam*, which is the surface of the rock, there are four pilasters corresponding to the pillars and pilasters of the *façade*. There are a *nandi* and a *Valamburi* Gaṇeśa. The *yónipiṭham* of this *lingam* is circular, and has no lion to support its spout. The *mahámanṭapam* is a later structure. There are some layers of plaster on the walls which shows that they were once covered with stucco. To the east of this cave-temple is a miniature square niche with a *lingam* in it. The Amman shrine, which is a structure of the late Cōla style, stands a little to the south.

\* See *Inscriptions in the Pudukkóttai State—Translated into English*. Part I, pp. 10—11.

† *Ibid* and *History* (Vol. II—Part I), p. 1047 f. n.

‡ There is a similar structure in the South Arcot District—the Kilmávilāngai temple which is attributed to Mahéndravarman I.

On the top of the rock, reached by a paved incline on the western slope of the hill and a narrow flight of steps on the south, is a temple dedicated to Subrahmanya, which, according to an inscription near the flight of steps, was built by a native of Nachchandupati towards the close of the last century.

An inscription, dated in the 3rd year of Jaṭāvarman Kulaśkhara Pāṇḍya I, registers a remission of taxes on the *dēvadānam* lands of Śri Varamuḍaiya Nāyanār, which seems to have been the name of the *lingam* in the rock-cut cave-temple, though, according to an inscription at Panaiyūr, the God was called *Tirukalīśvara*.

**Mallangudi.**—(See under Dévarmalai).

**Maravamadurai.**—(*Maṭavāmadurai*; *Firka*—*Kāraiyyūr*; *Distance 19½ miles; Population 2,296*)—called *Vaṭamadurai* in the inscriptions. This village was originally occupied by the Kārāla Vellālars, who subsequently called in a colony of Maṭavars to protect them, who settled here under the leadership of Nētirāja Pāṇḍyan, and built a fort. The place was then renamed *Maṭavarmadurai*, now corrupted into *Maṭavāmadurai*. Part of it was once a *brahmadēya* in the Ollaiyūr Kūrram under the name of *Maṅgilyanallūr* or *Cōlaśikhāmani-nallūr*, and was administered by a *sabhā*. The village was at one time ruled by the Niṣadarājas of Ponnamarāvati, and later by the Pūcci Nāyaks of Maruṅgāpuri.

There are two Pāṇḍya inscriptions in the Śiva temple, the *lingam* in which is called Akalaṅkēśvara or Tiruvagnisvara. One of them, dated 1311 A. D. in the reign of Māravarman Kulaśkhara I, records a gift of land to the temple by a priest who had received it as a gift from the *sabhā*; and the other, dated in the reign of a Vīra Pāṇḍya, a grant of land by the trustees of this temple to the trustees of the Muccukundēśvara temple at Koḍumbālūr, as a penalty for an offence committed by the former in the *dēvadānam* lands of the latter, as decided at a meeting of the trustees and the representatives of the district.

There is an inscription dated 1518 A. D. in the reign of Víra Narasiṅga Rāya of Vijayanagar recording a gift by a Pūcī Nayak. An inscription dated Śaka 1446 (1524 A. D.) relates to a grant of temple honours to a native of Ilaiyāttakuḍi who built the *garbhagṛham* and *ardhamanṭapam* of the Amman shrine. Another inscription is an order of a Niṣadarāja chief granting lands for offerings and repairs to the temple. There is also a Durgā temple.

There are prehistoric burials in S. No. 444/2. Sugarcane, mostly of the chewing variety, is grown here.

**Melanilaivayal** or **Melanilappatti**.—(*Mélanilaivayal*; *Firka*—*Kīlānilai*; *Vattam*—*Pudunilai*; *Distance* 17½ miles; *Population* 1,553) is near Kīlānilai fort. The *Statistical Account of Pudukkóttai* (1813) mentions the presence of iron in a tract in the adjoining jungle measuring about 30 yards east to west and about 10 furlongs north to south. Iron was smelted here with the help of crude appliances till the middle of the last century.

**Melappanaiyur** or **Panaiyur West**.—(*Mélappanaiyür*; *Firka*—*Viráchchilai*; *Distance* 15 miles; *Population* 2,753). This was once a Kārāla Vellāla village in which the Maṇavars settled later at the invitation of the Vellālars who required their help. Panaiyür and Kulamaṅgalam are mentioned in the inscriptions as one village (see under Kulamaṅgalam).

The Arivisvaramuḍaiyār or Jñanapurisvara temple contains some inscriptions of interest. One of them, dated in the reign of Muhammadi Súrattán\*, relates to a free fight between the residents of Panaiyür and those of Kulamaṅgalam over a matter relating to *taragu* or brokerage, which led to loss of life and property, and the ultimate desertion of the villages themselves.

\* Muhammadi Súrattán is clearly Sultan Muhammad-bin-Tughlak of Delhi who extended his rule over Ma'bar. (See *History Vol. II—Part I*, pp. 633–4). The inscription is dated in the 9th regnal year of this Sultan, corresponding to A. D. 1334.

Another inscription refers to a dispute over temple lands between the inhabitants of these two villages, which was heard by a bench including the Vellalars of Kónàdu and the *nagarattárs* of Ilaiyattakkudi. A third inscription, dated S. 1319 (A. D. 1397) in the reign of Virupáksha I,\* records how the people of these two villages—Panalyúr and Kułamanaṅgalam—honoured a cowherd who supplied kids during a festival to the Goddess Kónàṭu-Nàcciyár. Another†, dated S. 1416 (A. D. 1494), refers to the settlement of a dispute between certain communities. An inscription, dated S. 1428 (A. D. 1507) in the reign of Víra Narasimha II of the Tuļuva dynasty of Vijayanagar, records a gift of one-fourth of the village of Nelvéli as *sarvamányam* by Daṇṇmaṇa Nàyakar, a royal secretary, to provide for the morning worship of the Deity in this temple to secure merit for his master. Six other inscriptions relate to the building of shrines to Subrahmanya and the Amman, and of the *mahámaṇṭapam*, and to gifts of pillars and corbels; among the donors the *nagarattárs* of Sundara Còlapuram, the modern Sundaram, seem to have taken the lead.

Closeby is *Panayappaṭti*, a flourishing Cheṭṭiyár village with a temple to Siva, a Village Panchayat Office, a Post Office, and a dispensary presented by Mr. S. M. S. Chinniah Cheṭṭiyár with an endowment of Rs. 10,000.

**Melattanaiyam.**‡—(*Mélattanaiyam*; *Firka-Káraiyyúr*; *Distance 20 miles*; *Population 1,123*). The name means ‘western garrison’. The village has a fairly large Muslim population. It is noted for its *samba* rice. A weekly market is held every Sunday. There is a Màriamman temple in which a Brahmin priest conducts the daily service. An inscription in this temple relates to a dispute between Pallars and

\* Of the Saṅgama dynasty of Vijayanagar. He was then Viceroy of the south.

† This inscription (P. S. I. 828) is much defaced.

‡ Also spelt *Méltanaiyam* in the inscriptions.

Paraiyars as to which caste had the right to carry plantain trees, sugarcane, etc., as marks of distinction. It was settled by Sinnu Nayakkar, an agent from Maruṅgāpuri, who supervised an ordeal which a Palla underwent successfully dipping his hand in a pot of boiling ghee without injury. The earliest inscription in this village is the one in the Siya temple, now in ruins, situated near the bund of the *Āngarai kāñmōi*. It is dated in the 17th year of Rāja Rāja I (1001 A. D.) and records a grant of land to the temple by the *ūr* of Āṅkuḍi or Āmāṇallūr, a village which once existed nearby. There are six inscriptions in the Agastīśvara temple; one in the Svāmi shrine, which records a grant of land to a dancing girl for services to the temple; one in the Subrahmaṇya shrine relating to a gift of paddy by blacksmiths, carpenters and other holders of *svatantirams* in the temple to meet the cost of lighting lamps; and four in the Amman shrine. The earliest of those in the Amman shrine, dated in the 30th year of Rāja Rāja III (1245 A. D.), records a gift to the temple by Śrīmān Mahāpradhāni Māṇḍalika Murāri Aniyēka Gaddayya Daṇḍanāyaka, a Hoysala General in the service of Rāja Rāja Cōla III. One, of the 5th year of a Sundara Pāṇḍya, refers to a sale of land to the temple; one, of the 5th year of a Kulaśekhara, a gift of land to the idol of Naṭarāja, and another, of the sixth year of Parākrama Pāṇḍya, to a sale of land by public auction by the residents of the village to Vaṭṭāttār also called Sundara Pāṇḍya Vāṇavadaraiyar, which included a stipulation that the vendee should make a fixed payment periodically to the temple, and also make over to it some crops such as betel, areca, plantains, sugarcane, turmeric and ginger, and the conferment on him of the right to irrigate his lands for certain fixed periods.

Betel-vine, cocoanuts and plantains are grown here.

There are prehistoric burials in S. Nos. 345/A-B and 23 A/1-B.

**Melur.**—(*Mélür*; *Firka*—*Tirumayam*; *Distance 15 miles*; *Population 1,127*)—called *Mélaiyúr* in the inscriptions—is believed to be one of the villages granted free to Brahmins by the Kàràla Vellàlars. There are a temple to Síva, said to have existed from the days of Mànikkavàcakar, the great Shaivite saint, and a temple to Viññu called in the inscriptions *Araśu Náráyaṇa Viññagaram*. According to the inscriptions the *pádikkával* or watchmanship of the village was sold twice; once in 1342 A. D.—the 47th year of the reign of Jaṭàvarman Víra Pàndya III, to Ponnai Alagapperumàl, a chief of Shuraikkuḍi; and again in 1465 A. D. to the residents of Ràjasingamaṅgaḷam, the modern Ràngiyam, when the village suffered from a famine due to drought. Two inscriptions, one of the 12th year (1357 A. D.) of Jaṭàvarman Paràkrama Pàndya, and the other anonymous, refer to gifts of land to private individuals. Another, dated 1663 A. D., records a gift of land to the Viññu temple by Sokkappan Sérvaikàr, agent of Tirumalai Setupati Katta Raghunàtha of Ramnad, to secure merit for the latter. There is a mutilated Jain idol in the village. There are small shrines to Pidàri and Aiyanàr.

Betel-vine is grown here, and also yam and turmeric. Fruit trees and grafts of varieties of citrus, Pomeloes and mangoes have been planted recently.

**Meyyapuram.**—(*Meyyapuram*; *Firka*—*Tirumayam*; *Vattam*—*Kónápatti*; *Distance 19 miles*; *Population 364*) contains a tomb raised in honour of a Muslim saint.

**Mirattunilai.**—(*Mirattunilai*,\* *Firka*—*Séngirai*; *Distance 8 miles*; *Population 1,822*). This was one of the places where a Vànadaràya, placing himself at the head of the Kànàdu Vellàlars assisted by the Kallars, fought against the Kònàdu Vellàlars. According to the *Statistical Account of Pudukkóṭṭai* (1813) Raghúnàtha Ràya Tonḍaimàn of Pudukkóṭṭai built a

\* The suffix *nilai* shows that the village was once a military station or outpost. Mirattunilai is a corruption of *Melattùrnilai* named after a village in the Tanjore district.

fort\* here about 1710 A. D., probably as a protection against the Rāja of Tanjore and the Sétupati of Ramnad, who were constantly fighting in this zone.

His successor, Vijaya Raghunātha Rāya Tonḍaimān, set apart Miraṭṭunilai and Oṇāṅguḍi for the maintenance of Paccai Tonḍaimān, who disputed his succession but was overthrown in 1730. In 1783 Kallakkōṭṭai Āyi, Rāṇi of Raghunātha Rāya Tonḍaimān, established a *chatram* at Oṇāṅguḍi, now a hamlet of Miraṭṭunilai; and in 1799 another was established in the name of Ammaqī Āyi, wife of Vijaya Raghunātha Tonḍaimān, jàgírdar of the Western Palace. The *Statistical Account* mentions one of these which supplied gruel to Non-Brahmins and regular food to Brahmins on *dvádasi*† days. The village contains a fine garden called *Pintóppu* and numerous palmyra palms. It is one of the model villages selected by the Darbar for rural-improvement work. The cultivation of yam and turmeric has been extended to Oṇāṅguḍi. Some families have taken to the manufacture of palmyra jaggery which is of good quality. Basket-making is a spare-time occupation of the women. Earth-salt was manufactured both at Miraṭṭunilai and Oṇāṅguḍi until the manufacture was suppressed in the State.

**Mulangudi.**—(*Múlaṅgudi*; *Firka-Ponnamaravati*; *Distance 20 miles*; *Population 1,147*) is near Konnaiyúr. There is a temple here whose deity is named 'Never-lying-truth-teller'.‡ Its priest is of the Kośava (potter's) caste, and is believed to possess the gift of prophecy. When inspired he swallows fire § from a burning torch, and, it is said, utters correctly answers to questions as to the future put by the votaries. There are many stone-masons here. There are prehistoric burials near Neriyan-kaymoi (S. No. 371). *Koppandápatti* which is included in the revenue village of Múlaṅgudi is described separately.

\* The fort referred to is evidently the Púram fort which is described in this chapter under Seṅgirai.

† Twelfth day of the lunar fortnight.

‡ சுரிம்பூரைஷ் குடும்ப.

§ தெப்புமல்.

**Munisandai.**—(*Munisandai; Firka—Śeṅgirai; Vattam—Perungudi; Distance 9 miles*) called *Muniyandai* in the inscriptions, is now included in the revenue village of Perungudi. On a slab lying by the side of the village tank is an important inscription\* dated in the 20th (?) year of a Parakésarivarman, probably Vijayālaya, which is perhaps the earliest record relating to the *Vaññiar* and the *Aññūrruvar*—the famous merchant-guilds of South India. Another inscription, dated in the 34th year (941 A. D.) of a Parakésari, probably Parāntaka I, refers to a gift of gold for the maintenance of the tank by a minister, a commandant of a regiment,† and a military bugler.‡ The gift was entrusted to the representatives of the village. The Viṣṇu temple,§ now renovated, contains two inscriptions; one relating to an order of a Gāṅgaiyarāya remitting certain taxes, and the other recording a settlement of a dispute between this village and Tékkattūr relating to a water channel. The village also contains a Śiva temple and small shrines to Aiyanār and Viramakkali.

**Nachchandupatti.**—(*Naccándupatti; Firka—Virdachchilai; Vattam—Kóttúr; Distance 10½ miles*) is included in the revenue village of Kóttúr, while Nachchandupaṭti-Pudúr, an extension, is included in Lembalakkudi. It is a flourishing Nāṭukkóṭai Cheṭṭiyār village, and contains a fine Śiva temple recently built at a cost of many lakhs, the principal deities of which are named Chidambarēśvara and Śivakāmasundarī, a Viṣṇu temple, a *chatram*, a Village Panchayat Office, and a Post and Telegraph Office. *Malayakkovil* is about a mile from here.

**Nallambalsamudram.**—(*Nallambálsamudram; Firka—Kílán̄nilai; Population 845*) contains the hamlet of *Pakkiri Taikkál*

\* P. S. I. 61 (dated about 870 A. D.). The slab has now been removed to the State Museum. See *History* (Vol. II—Part I), p. 677.

† *Peruñjár padaitalairan.*

‡ *Peruñjárpidáran.*

§ The Deity in this temple is now called *Karuha Māṇikka Perumāl*, but the name given in the inscriptions is *Sólaikkón Viññagara Emberumán*. Sólaikkón was probably the builder of the temple.

(*Distance 19½ miles*) which is on the road from Kílanilai fort to Puduppatti. Near it flows the Pàmbàr with casuarina plantations on its banks. The mosque contains the tomb of a Muslim saint—Nattar Váli.

A furlong from the village stands *Kóvilpatti* with a temple to Pettaperumál, where the priest is of the Dhobie caste. When inspired he answers questions propounded by the votaries, and carries a bowl of fire in his bare hands.

**Nallur.**—(*Nallúr; Firka—Káraiýúr; Distance 11½ miles; Population 999*). From the 12th up to about the 14th century this was a *dévadánam* village belonging to the Kuđumiyàmalai temple. Five inscriptions at Kuđumiyàmalai refer to *Mélamaṇanallúr*, as this village was then called, and they show how closely connected Nallúr was with Kuđumiyàmalai which was then a prosperous city. The Siva temple is called in the inscriptions *Tiruvikrama Cólisvaram*, after Vikrama Cóla (1118—1195), during whose reign it must have been built. Two inscriptions in Kuđumiyàmalai referring to this temple, are dated in the reign of Rája Rája II (1151 A. D.), and relate to a gift of land to the temple by Vélan Kódañdán of Śikhànallur\*; two others, dated 1237 A. D., belonging to the reign of Máravarman Sundara Pàndya I, record a sale of land by the *úr* and trustees of the temple of Nallúr to a dancing girl of Kuđumiyàmalai; and the fifth (1264 A. D.), of the reign of Jatàvarman Víra Pàndya II, is a royal order, issued by the king from his camp at Káraiýúr, granting to the Ammán of the Mélakóvil at Kuđumiyàmalai the village of Mélamaṇanallúr, excluding the lands belonging to the local Siva temple and those belonging to a monastery attached to the Kuđumiyàmalai temple.

There are prehistoric burial sites in *Manippuduyéndal* (S. No. 391/6-B-2).

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\* An old name for Kuđumiyàmalai.

**Namanasamudram.**—(See under Tékkattúr).

**Nedungudi.**—(*Neđungudi*; *Firka*—*Kilanilai*; *Distance 22 miles; Population 1,504*). Here is a temple built on a mound of earth which is large enough for the temple car to be dragged on it and round the temple at festival times. The village is irrigated by the Pàmbàr which is dammed near here. There is a *chatram* which is now used as a rest-house.

There are five inscriptions in the Kailàsanàtha temple, and one on the bund of an *irani*. Four of them are Pàndya inscriptions; one of which is dated in the reign of Jaṭàvarman Śrivallabha, the second in that of an unidentified Jaṭàvarman Sundara Pàndya, the third is a royal order of a Màravarman Śri Vallabha, and the fourth belongs to the reign of an unidentified Śri Vallabha. The fifth is a fragment; and the sixth relates to a decision arrived at by the residents of five *nàdus* who met together to try some *araiyars*, who, with the help of the men of a Maļavaràyar, caused disturbance in the country, and ordered the guilty to endow lands to a temple.

Good varieties of plantains and cocoanuts are grown here. This village abounds in *pađugai* soil which is rich and loamy. Earth salt was manufactured here until its manufacture was suppressed in the State.

**Neykkonam.**—(*Neikkónam*; *Firka*—*Viráchchilai*; *Vattam-Viráchchilai II Bit*; *Distance 14½ miles; Population 570*) was formerly a *brahmádeyam* village called *Sundararája Caturvédimangalam*. The name Neykkónam is a corruption of *Neykunñam* or “rice-hill”. The inscription in the Viṣṇu temple, dated S. 1405 or 1483 A. D., records a grant by Víra Pratàpa Sundaratóluḍaiyàr Mahàbali Vànadaràya, a Bàṇa chieftain, after whom, probably, the village was named *Sundararája Caturvédimangalam*, to the Brahmins of the village on “his first seeing the face of his son, Nàyanàr Tirumàliruñjolaininṛar”; while that in the Siva temple

records a royal order to the *sabha* of the village. The village is fertile and produces turmeric, yam (*Typhonium trilobatum*) and sugarcane. It has two irrigation tanks.

**Neyvasal.**—(*Neivásal*; *Firka-Tirumayam*; *Vattam-Pilla-mangalam*; *Distance 21½ miles*; *Population 1,412*). The name is a corruption of *Nelvásal* meaning “abode of paddy.” The Śiva temple, the Deity of which is called Agastíśvara, was richly endowed by the Gāngaiyārāya chiefs who, as chiefs and generals under the Pāṇḍya kings, enjoyed a *jīvitam* or grant of land for military services in Neyvásal and the adjacent villages, and continued to exercise authority from their headquarters at Niyamam, now a village near Pillamaṅgalam, till about the 16th century. There are 32 inscriptions, dated in the reigns of Māravarman Sundara Pāṇḍya I, Jatāvaraman Kulaśekhara II, and Jatāvarman Sundara Pāṇḍya II, relating to grants to the temple for offerings, repairs, etc., and to the temple priests, remission of taxes in favour of the temple and assignment or sale of land to private individuals, monasteries, etc., with the stipulation in some cases that certain contributions or taxes should be paid to the temple. Kanḍan Udaiyāñceydan and Akkan Perumāl and Kandān Āvuḍaiyān, the administrator of Kalvāyil, the district to which the village belonged, are the principal chiefs that figure prominently in these inscriptions which are of considerable interest, throwing as they do much useful light on the system of taxation, rights of tenancy, nature of taxes, conferment of irrigation and fishery rights, currency, standard measures, etc., in the period.\* There are three other inscriptions; two of which belong to the reigns of unidentified Sundara Pāṇdya, and one to that of an unidentified Kulaśekhara. Early in the 14th century, the Sūraikkudi Vijayālaya Tévars became the administrators of Neyvásal. An inscription, dated A. D. 1337 in the reign of Jatāvarman Vira Pāṇḍya III, records a grant by Ponnān Alagia Perumāl of Sūraikkudi. When Ma’bar was under Muslim rule, there was a

\* See *History* (Vol. II—Part I), p. 663—74.

period of anarchy which is reflected in an inscription, dated A. D. 1374 in the reign of Māravarman Vīra Pāṇḍya, who was a puppet king, which records the sale of *pādikkával* rights by the temple to Avaiyan Periyān Tonḍaimān of Śūraikkuḍi. An inscription, dated A. D. 1434, records a gift by Ponnāyanār, another Vijayālaya Tēvar. About the year A. D. 1483, anarchy again seems to have prevailed here, and the village sold its *pādikkával* rights to some Maṭavars. Three inscriptions, two dated in the reign of the Vijayanagar emperor Krṣṇadéva Rāya, and one in that of Acyuta Rāya, indicate a return to comparative prosperity, and refer to grants of land by Vairava Nayānar Pallikonda Vijayālaya Tēvar to the temples at Neyvāsal and Ilaiyattakkudi and also to grants of land to his commanders. Sevvappa Vijayālaya Tēvar, who reigned early in the 17th century, left two inscriptions; one of them, carved on a pillar in the front *maṇṭapam*, is over a figure, presumably of himself, and runs "a memorial to the perpetual devotion of Sevvappa Vijayālaya Tēvar". On the termination of the reign of the Śūraikkuḍi chiefs by the Muslims in the 17th century the village came under the present ruling house. Until the beginning of the present century it formed part of the estate of the Kadaiyappatti Sérvaiķar, a kinsman of the Rāja.

The village also contains a Viṣṇu temple, and shrines dedicated to Tittāni Aiyanār, Piḍāri and other village goddesses.

Like Neykkónam, this is a fertile village and produces turmeric, yam (*Typhonium trilobatum*), sugarcane, etc.

**Nerinjikkudi.**—(*Neriñjikkudi*; *Firka-Kāraiyyūr*; *Distance 13½ miles; Population 694*). The Udayamārtanda temple and the Nerinjikkudi *Kāymoi* date from the period of the early Cōlas (8th—9th century). The temple contains an inscription dated in the reign of a Rājakésari, a predecessor of Rāja Rāja I, and another of the reign of an unidentified Kulöttunga Cōla.

Three inscriptions, dated in the reign of a Parakésari, probably Parāntaka I, record grants for the maintenance and repair of the *kapmoi*.

The village is fertile. There are prehistoric burials in the *poramboke vāri* (S. No. 103/1).

Earth-salt was manufactured here until the manufacture was suppressed in the State.

**Oliyamangalam.**—(*Oliyamaṅgalam*; *Firka*—*Káraiyyúr*; *Distance 22 miles; Population 1,385*) is the *Ollaiyúr* of the Tamil classics, and was the headquarters of the *Ollaiyúr Kúrram*, a division of Kónādu. The *Puránáru* refers to Ollaiyúr as the birth place of the Śaṅgam poet *Ollaiyúr Kilán Makan Peruñcáttan* or *Peruncáttan*, son of *Kilán* or chief of Ollaiyúr. On the death of this poet and hero, Kuḍavàyúr Kírrattanár, another poet, sang of him—"Oh thou, *mallai* (jasmine) creeper in the Ollaiyúr nāḍu, why dost thou blossom any longer? Now that the hero Sáttan (*Peruñcáttan*) of the mighty bow is dead, no more shall the Ilaiya heroes, the bards who gracefully play on the *yáli* or harp, or the songstresses wear your blossoms". (*Puram*-242). *Ollaiyúr-tanda Bhūta Pándyan\** was the author of one verse in *Ahanánáru* and three in *Puránásáru*. His queen, who committed *sati* on his death, also wrote poetry (*Puram* 246, 247). Poems 25 and 279 also of *Aham* refer to Ollaiyúr which must have been one of the capitals of the Pándyas.

Oliyamangalam was once an important seat of the Kárla Vellálars, who were frequently at war with the Vellálars of Kánādu. There is a story that the great poet Kambar composed the *Érelupatu* or seventy stanzas in praise of the husbandry of the Vellálars, in return for which they conferred on him the right to ride in a palanquin and to levy an annual contribution from every family. During one of his visits, the Vellálars of the Ollaiyúr Kúrram sent him to Kánādu with letters of

\* Means "Bhūta Pándya who conquered Ollaiyúr."

recommendation, which the people of Kānāḍu refused to honour. This led to a dispute. The Kānāḍu men called in the help of the Maṭavars from Rajendramāṅgala nāḍu, the modern Ramnad Zamindari, who plundered the villages in Ollaiyūr nāḍu, whereupon the Vellālars of the nāḍu sought the protection of other Maṭavars whom they invited to settle in their nāḍu.

In the *Varagunisvara* temple are nine inscriptions; all of the later Pāṇḍya period, dated in the reigns of Jaṭāvaraīan Sundara Pāṇḍyas I and III, Māravarman Kulaśekharas I and II and an unidentified Kulaśekhara. They refer chiefly to sales or grants of lands in the 13th and 14th centuries to provide for the temple offerings and repairs. Oliyamaṅgalam was included in the Maruṅgāpuri chiefship ruled by the Pūcci Nāyaks. There is a tradition that in the reign of Ovala or Pulivētti Pūcci Nāyak, Raghunātha Rāya Tonḍaimāṇ (1686—1730) sent word to the Nāyak that on a certain day he would carry away all the cattle from Oliyamaṅgalam and make himself master of the village. The Nāyak ordered Muttirulappa, the headman of the village, to resist the Tonḍaimāṇ's approach and sent 50 men to help him. While Muttirulappa was wasting his time in debauchery in the house of a dancing girl, the Tonḍaimāṇ's men captured the village, hoisted their chief's flag, and carried away the cattle.

The village has a large irrigation tank. Betel-vine, cocoanuts and tobacco are the chief products. There are good vegetable gardens. There are prehistoric burials in S. Nos. 359 and 364.

**Onangudi.**—(See under Mirattunilai).

**Palakkurichchi.**—(*Pälakkuricci*; or *Pälayakkuricci*;  
*Firka*—*Ponnamaravati*; *Distance* 31½ miles; *Population* 1,300)  
 is a small enclave belonging to the State but situated in the Ramnad district. Formerly it belonged to the Karisalpatti—Vārāppūr Pälayam, ruled by the Bomma Nāyaks, the last of

whom, who rebelled against the English, was captured by Rājā Vijaya Raghunātha Tonḍaimān of Pudukkōṭṭai. The Tonḍaimān's general, Veñkaṇṇan Sérvaikār, encamped in this village and made it the base of operation against the fort of Vārāppūr. The village contains shrines to Aiyanār and Māriamman.

**Pallivasal.**—(*Pallivásal*; *Firka*—*Tirumayam*: *Vattam*—*Kónápatṭu*; *Distance 19 miles*; *Population 501*). The full name of the village is *Káṭtu Bává Pallivásal*, or the tomb of the 'Forest Father'; and the following legend explains this name. In the 17th century a Muslim saint of the name Sayyed Bāvā Fakhruddin Auliya, a native of Arabia belonging to the tribe of *Quires̄h*, halted near Tirumayam in the course of his wanderings in South India. One day seven Brahmin girls, who were on their way to Tirukkóštīyúr, near Tiruppattur, sought the protection of the Bāvā, who kindly promised to escort them through a jungle. A gang of robbers attacked the girls; the good Bāvā remonstrated with them, but, since they paid no heed but threatened to lay violent hands on him, he cursed them, and they became blind. They then repented; and thereupon one of them was restored to sight in one eye. The Bāvā directed him to conduct the girls to their destination in safety, and finally restored the sight of all the others. Thus the saint was given the name of the *Forest Father*. A small tank called *Páppatti* (or Brahmin woman) *úraṇi* is believed to have been miraculously brought into existence by the Bāvā, when the girls were afflicted with thirst in their journey through the jungle. It is said that a merchant of Tiruppattur, who was blessed with a vision of the Bāvā, first built a tomb for the saint here. The present shrine which faces south is the gift of Muhammad Ali Wálājāh, the Nawāb of the Carnatic; and to the right of it is a mosque. All round the *dargah* are cloistered halls. Over the tomb is a *minár* or dome surrounded by minarets. The Tonḍaimān Rulers of Pudukkōttai, the Nawābs of Trichinopoly and the Sétupatis of Ramnad made

rich endowments to the shrine. An inscription on a slab in front of the tomb, dated in the Tamil year *Dátu* (1696 A. D.), records an order of Rañasingu Tévar, son of Katta Raghunàtha Tévar, better known as Kilavan Sétupati, to one of his officers granting to the *dargah* two tanks with the surrounding fields. Like the famous *dargah* at Nagore, Pallivàsal is visited both by Muslims and Hindus, and the annual *urs* is celebrated in the month of *Rabbisáni*. The *Statistical Account of Pudukkóttai* (1813) mentions the tank near the *dargah*.

**Panaiyur East.**—(See Kílappanaiyúr).

**Panaiyur West.**—(See Mélappanaiyúr).

**Panayapatti.**—(See under Mélappanaiyúr).

**Peraiyur.**—(*Péraiyyir*; *Firka*—*Viráchchilai*; *Distance*  $9\frac{1}{2}$  *miles*; *Population* 318)—a fertile village, situated on the right bank of the Vellár, contains a temple of great renown in the State. It is one of the oldest Kàràla Vellàlar settlements. A Vànàdiràyar of Kónàdu, assisted by a number of Kallars in the course of his fight against the Kónàdu Vellàlars, once breached the irrigation tanks near Péraiyyur rendering the Vellár unfordable for the enemy. The earliest inscription in the temple is dated in the reign of Ràjéndra Còla I (1012-44). An order of a sámantan, Srímàn Mahàpradàni Meyśatrukanđan,\* granting to the temple the taxes due from the village of Séndamaṅgalam, is dated 1236 A. D. in the reign of Ràja Ràja III. Two inscriptions, which describe Péraiyyur as a dévadánam and *Brahmadéya* village, are dated in the reign of an unidentified Kulóttunga Còla. Three inscriptions, dated in the reign of Màravarman Sundara Pàndya I, record grants by the Gàngaiyàraya chiefs, Kanđan Aludaiyàn, administrator of Adalaiyúr, and Kanđan Udayàñceydàn. Another inscription, dated 1229 A. D. in the same reign, refers to a sale by the

\* *Meyśatrukanđan* means 'destroyer of personal enemies'. A sámantan is a chief or general; here, perhaps, an officer whose duty was to subdue treacherous vassals and safeguard the person of the king.

temple authorities and others, of house-sites which were laid out into streets under the name of *Kulaékhara perunderu*. Three inscriptions, dated 1288 to 1300 A. D. in the reign of Māravarman Kulaékhara I, record a sale of land by the *araiyars* and commanders of the neighbouring military station of Malayàlainguđi to the superintendent of the *mañhams* in the temple. The donors, who bound themselves to pay all the taxes, fixed certain contributions to be paid by the donee to the temple. The other two Pàndya inscriptions are dated in the reigns of Vikrama Pàndya and an unidentified Kulaékhara. There are two inscriptions dated in the reigns of Vijayanagar emperors, Dévaràya I and Acyuta Ràya; the former of which records grants by Tiruméni Alagiya or Sembaka Ràya Vijayàlaya Tévar, a Súraikkudi chief. There are three damaged inscriptions of the 16th century, one of which refers to the building of a shrine to Candikéśvara. Ponnambalanàtha Tonđaimàn\* of Arantangi, who was a charitable ruler, made large grants to this temple. Seventelunta Pallavaràyar was a devotee of this temple. Péraiyyúr nàdu was one of the divisions of the pàlayam ruled by the Pallavaràyars before its conquest or annexation by the present ruling house. One of the tanks here is still called *Pallavankuam*. Péraiyyúr was the scene of an engagement between the forces of Raghunàtha Ràya Tonđaimàn and those of the Raja of Tanjore and the Setupati of Ramnad. Hindu Rao, the Maràtha general of Tanjore, stationed his forces at Péraiyyúr. The Tonđaimàn, in person, assisted by his five sons marched out from the capital and defeated the Maràthas and Maçavars. On the wall of the temple kitchen is a damaged inscription relating to a settlement of a dispute between the Pallars and the Paraiyars, to settle which three inscriptions on the subject in dispute at Tékkattúr, Virachéhilai, and Lembalakkudi were consulted and compared, under the orders of Raghunàtha Ràya Tonđaimàn before a decision was given.

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\* About the year 1515.

A Sanskrit inscription in Telugu script records the performance in 1865 of a *kumbhábhisekhām* or purificatory ceremony to the God and Goddess of this temple by Rāja Rāmachandra Tonḍaimān.

The present *garbhagṛham* of the Śrī Náganáthasvámī shrine is a Pāṇḍya structure of the 12th—13th centuries. It stands on a moulded plinth with a *vyálavari* at the top and a curved *kumudam* in the middle. The pilasters are octagonal with rectangular bases, but without *nágapadams*. The *palagai* is large and square; the *padmam* has well-defined petals. The corbels are tenoned. The *kuḍus* in the cornice bear circles with lotus medallions in the centre and scroll designs at the sides. Above the cornice is an unfinished *vyāḍa* frieze. The niches are flanked by circular pilasters and crowned by arched *makaratráṇas*. The southern niche contains Dakṣinámúrti, the western Liṅgódbhava, and the northern Brahma. The *vimánam* is a modern brick structure. The shrine of the Amman Śrī Bhadrambā belongs to the close of the 15th or the beginning of the 16th century, and is of the late Vijayanagar style. The *puspapódigais* with fully formed flower buds, unconnected with the stem, are characteristic. The oldest extant structure in the temple is the western *gópuram* behind the sanctum, the entrance of which is now walled up. It is of the 10th century Cōla style, and has four-sided pilasters with massive square *palagais*; the *padmam* below is not cut into petals; and the corbels are bevelled. The features of this structure, coupled with the presence of a *saptamatrká* group in bas-relief on a single stone, and an inscription of Rājéndra I (1012–44) on the rock near the tarn, show that the temple was originally a Cōla structure of the 10th century, but was later renovated in the 12th or 13th century. The eastern or main *gópuram* is a Pāṇḍya structure; its chief features being pilasters with *nágapadams*, tenoned corbels and decorative pilasters with *pañcarams* on top; but the brick work above is modern. The other *mantapams* in the *prákaram* are modern. The

temple was frequently renovated; the latest renovation was towards the close of the last century in the reign of Rājā Rāmachandra Tondaimān. The sculptures of Śiva and Pārvatī seated on their bull and of Naṭarāja are fine. The bronzes are all modern, except that of Naṭarāja, 3' 6" in height (or 5' including the pedestal), which is of the 'Cóla' style. There are hundreds of sculptures of five-hooded cobras, installed by devotees as votive offerings. It is believed that the installation of such sculptures\* with suitable rites and prayers will remove barrenness in women. There is a tarn in front of the central shrine. A curious natural phenomenon is said to be associated with it; when the water reaches a certain level on a sloping rock marked with a trident, a curious musical sound is said to emanate from below; and popular belief ascribes this to divine agency. The music is believed to be the accompaniment of the invisible worship of the *lingam* conducted by *Ādiśeṣa*, the serpent king, or, as others say, Indra.

There is a Piḍāri temple here. The village contains palmyra groves. Fan and basket-making is a cottage industry. Granite is quarried in the Péraiyyūr kaṇ̄moi rock.

**Perundurai.**—(*Perundurai; Firka—Tirumayam; Vattam-Mélür; Distance 15½ miles; Population 214*). The Pāmbār takes its rise from a tank in this village. There are temples to Śiva, Viṣṇu, and Karuppar—called *Javvátu Karuppar*. It is said of this Karuppar that any *javvátu* or civet perfume placed on his altar on Friday nights vanishes miraculously.

The only inscription in the Śiva temple, which is dated A. D. 1031-32 during Jaṭāvarman Sundara Cōla Pāṇḍya's, viceroyalty, calls the *lingam* *Sundara-Cóla-Páṇḍya-Ísvara mudaiyár*. It is evident that the temple was built early in

\* The ceremony is known as *nágapratiṣṭai*.

† About A. D. 1018 the Cōla emperor Rājéndra I nominated one of his sons as Viceroy of the Pāṇḍya country with the title of *Jaṭāvarman Sundara Cōla Pāṇḍya*.

the 11th century during the viceroyalty of Jaṭavarman Sundara Cōla Pāṇḍya. There are three inscriptions in the Satyanārāyaṇa Perumāl temple, all of them dated in the reign of Jaṭavarman Kulaśekhara II, between A. D. 1212 and 1217, which refer to gifts of land for lamps and offerings to the God and Goddesses by Kanḍan Alagukanda Perumāl and Kanḍan Āluḍaiyān, the administrator of Kalvāyilnādu,—both of the Gāṅgaiyārāya line of chieftains. In one of these inscriptions, the temple is called *Kanḍidēva Vinnagara Emberumān kóvil*, which suggests that it may have been built by one of these Gāṅgaiyārāya chiefs. Earth-salt was once manufactured here.

**Perungudi.**—(*Perungudi; Firka—Seṅgirai; Distance 7 miles; Population 2,740*). The Perungudi vāṭam includes the villages of Perungudi, Munisandai \*, Kollagudi, Kaḍayakkudi, etc. The village of Perungudi contains a Siva temple.

**Kaḍayakkudi** is one of the places of pilgrimage on the Vellār. A copper-plate grant, dated A. D. 1718, records that Raghunātha Rāya Tonḍaimān granted Kaḍayakkudi as a rent-free village to Vaiṣṇava Brahmins. In 1826 Rāya Raghunātha Tonḍaimān built an *agrahāram* here which was called *Prasanna Raghunāthapuram*. The Rāma temple is largely visited by the residents of Pudukkōṭṭai during the *Rāmanavami* and *Chitrā-paurṇami* festivals.

At **Kollagudi**, the C. O. 281 milling variety of sugarcane is now grown, and jaggery is prepared. The areas under plantain and cocoanut have been extended. Elephant yam and turmeric are also grown.

The hamlets of this village are fertile.

**Pillamangalam.**—(*Pillamaṅgalam; Firka—Tirumayam; Distance 20 miles; Population 2,825*) is situated near the southern limit of the State on the road from Pudukkōṭṭai to Tiruppattūr. It was originally called *Sundara Pāṇḍyapuram* or *Araśanārāyaṇa Perunderu*. Its history is largely identical

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\* Separately noticed on p. 1167.

with that of Neyvásal described above. The Śiva temple, the *lingam* in which is called *Āgamaśilisvara*, was probably built in the reign of Māravarman Sundara Pāṇḍya I. An inscription, dated 1258-59 A. D. in the reign of Jaṭavarman Vīra Pāṇḍya II, records gifts by Kandan Alagukanda Perumāl, a Gāngaiyarāya chief of Niyamam\*. Pillamaṅgalam was formerly administered by an *ūr* or village assembly, and was also an important *nagaram* inhabited by merchants who were associated with the South Indian medieval merchant-guild called the *Aiññūruvar*. An inscription, dated 1260 A. D. in the reign of Jaṭavarman Vīra Pāṇḍya II, mentions a tank called *Aiññūruvar* after this merchant-guild, which the *ūr* sold to a certain Tirucciṛambalamudaiyār, who changed its name to *Ven̄nainallurudaiyār*; and the change was confirmed in 1275 by a royal order of Māravarman Kulaśekhara I. Another inscription (1285 A. D.) of the reign of Māravarman Kulaśekhara I mentions a sale of a site by the temple authorities to Aḍaivar Vinaitirttār, a celibate disciple of the head of the *Laksádyáya Biksámatham*, a Śivite monastery which flourished at Tiruvānaikkóvil near Trichinopoly, on condition that he should build a monastery on it to be called *Vīra Pāṇḍyan maṭham*. Two other inscriptions of this reign refer to sales of land and tanks to the temple by the nagarattārs. An inscription on a slab planted near *Alakankanmōi* records that Rāya Raghunātha Tonḍaimān also called Śivānandapuram Durai entrusted some lands in this village to a certain Vēlikatapatiyā Pillai to meet the expenses of offerings to the temple of Kīlyéélur or Kivalur near Negapatam in the Tanjore district. There was a Viṣṇu temple which no longer exists. There is a temple to Piḍāri called Alagiyadéviāmman.

Pillamaṅgalam contains a *chatram* where Brahmins are fed and a fine hospital built and maintained by Rao Saheb N. S. Chokkalingam Chettiār.

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\* Niyamam, which was the seat of the Gāngaiyarāya chiefs, is now a village near Pillamaṅgalam.

*Pillamangalam Alagápuri*\* and *Kílaſevalpatti*, which belongs to the Ramnad district, form one town which is inhabited by rich Chet̄tiyàrs. At Alagàpuri which belongs to the State, there are a Secondary School, called *Śri Sarasvatî Vidyásdlá* founded by Mr. N. Al. KR. Karuppan Chet̄tiyàr, a *maṭham* where religious mendicants are fed, and two cinemas.

*Kílaſevalpatti* or *Kílaſivapuri* contains a fine modern Śiva temple, a Perumāl temple, a Higher Elementary School, called the *Śri Mináksì Sundaréśvara Kalásdlá*, a Girls' School, and a Dispensary conducted by the Ramnad District Board, a *Védapáṭasdlá* and a Post and Telegraph Office.

There are two Banks here. Pillamaṅgalam and Alagàpuri are now administered by a Village Panchayat.

The soil is fertile, and yields turmeric, sugarcane and yam (*Typhonium trilobatum*).

**Ponnamaravati.**—(*Ponnamarávati*; *Distance 23 miles; Population 10,659*). Next to the capital, Ponnamaràvati is the largest town in the State. The name means the "Golden city of the Gods". It was one of the earliest settlements of Kàràla Vellàlars, who later imported the Maravars to protect them. A local manuscript mentions one such settlement of Maravars during Nàyak times, when Nétiràja Pàṇḍyan, probably a petty chieftain, and his associates, Tipparàzu Nàyak, Chinnapeddu Nàyak and Periyapeddu Nàyak, invited 200 families of Mànàmadurai Maravars to fight against Ponnamaran †. Nétiràja is said to have married a Marava girl, and bequeathed to her son his possessions in Ponnamaràvati and other villages. In the early centuries of the Christian era, the Vélpàris, mentioned in the *Puránánu*, ruled over some parts of the State. Vélpàri,

\* Alagàpuri was formerly called *Séliyanáráyanapuram*. (A. R. E. 150 of 1903).

† A local poem mentions two persons *Ponnan* and *Amaran*. Ponnamaran is incorrectly called the founder of Ponnamaràvati. The town was called *Ponnamarávati* in the inscriptions many centuries before the Telugu Nàyaks came to the south.

the most renowned of them, who is believed to have lived in the second century A. D., ruled over the province, then called Parambunādu, which included Pirānmalai and parts of the modern Ponnamarāvati Revenue Firka.

Situated on the northern border of the Pāndya country, Ponnamarāvati was politically and strategically important. A strategic road connected it with Tiruppattūr on the west and Kīlānilai, Arantāngi and Maṇamēlkudi on the east. For more than three centuries it was under Cōla rule. While Kulōttūṅga Cōla I was engaged in the north fighting distant campaigns, the Pāndyas began to reassert their independence. Though Kulōttūṅga reconquered the Pāndya country, he was not able to restore direct rule, but appointed military colonies under the control of one of his sons who was appointed viceroy. Ponnamarāvati was one such colony. From the inscriptions we learn that in the reigns of Kulōttūṅga II and Rāja Rāja III, Ponnamarāvati was administered by vassal chiefs called Niṣadarājans who, being masters of Pirānmalai or Koḍuṅkunram, took the appellation of *Tirukkodumkuṇramudaiyār*. Inscriptions suggest that there were two families of Niṣadarājans, one at Ponnamarāvati and the other at Pirānmalai, which were later united by marriage alliances. Four inscriptions between 1145 and 1165 A. D.,—one dated in the reign of Kulōttūṅga II, and the others in that of Rāja Rāja II,—mention that the Sīva temple here, called *Rājēndra Cōḷisvaram*, was built and endowed by Vīman Rājēndra Cōlan Kēralan Niṣadarājan, who was evidently named after Kulōttūṅga I, who also bore the name of *Rājēndra*. The Niṣadarājans must have continued to administer Ponnamarāvati till about the beginning of the 13th century, when they were probably supplanted by the Bāṇas. An inscription in the Sīva temple is a verse in praise of a Bāṇa chief Vīra Māgadān Ponparappinān, a feudatory of Rāja Rāja III (C. 1216–57), who later transferred his allegiance to the Kāḍava (Kāḍuvēṭṭi), rebel Kōpperiñjiṅga, who captured and imprisoned Rāja Rāja.

Ponnamarāvati played an important part during the Pāṇḍya revival in the 12th century. It was one of the Provincial capitals, and is described in the Ceylonese Chronicle, *Mahāvamśa*, as containing a royal palace of three storeys. The Pāṇḍyas advanced to this city whenever they made an effort to attack the Cōla country. Towards the close of the reign of Rāja Rāja Cōla II, two Pāṇḍya princes disputed the succession to the Madura throne. One of them, Parākrama, enlisted the help of the Sinhalese, and his rival Kulaśēkhara that of the Cōla emperor. On the death of Parākrama, his son Vīra Pāṇḍya continued the Ceylonese alliance. The Ceylon generals Laṅkāpura and Jagadvijaya, together with the Pāṇḍyan prince, carried on a fierce campaign all over the far south of India, and in the course of this campaign a battle was fought at Kīlānilai, and two at Ponnamarāvati. In the first battle of Ponnamarāvati the three-storied palace was burnt down, and so many of Kulaśēkhara's forces were slaughtered that a space of three leagues was covered with corpses. In the beginning of the 13th century Ponnamarāvati definitely passed under Pāṇḍyan rule. An inscription\* at Tirukkālakkudi, in the Ramnad district, speaks of a throne called *Maṭavarāyan* which Māravarman Sundara Pāṇḍya I (acc. 1216 A. D.) had in the *Palliyaraikkūḍam*† in his palace at Ponnamarāvati.

The Bāṇas or Vāṇadarāyas continued to administer the district ‡ of Ponnamarāvati for about two centuries more. About the year 1527, Ponnambalanātha Tonḍaimān of the Arantāṅgi line of Tonḍaimāns made a grant to the Viṣṇu temple and called it Vīra Narasiṅga Rāyar's charity, in

\* No. 77 of 1916 (also A. R. E. 1916 p. 122).

† Hall near the bed-chamber.

‡ Ponnamarāvati was for centuries the headquarters of *Puramalai nāḍu*, a sub-division of *Rāja Rāja Pāṇḍinādu* or *Rājēndra Cōla Vaṭṭandāu*, which was later called simply *Ponnamarāvati nāḍu*. Ponnamarāvati nāḍu was divided into two sub-districts—*Vadapattu* or the northern group of villages and the *Tenpattu* or the southern group. The *Vadapattu* extended as far as Araśamalai.

honour of his overlord, the Vijayanagar emperor. In the 17th century, the place was included in the *pälāyam* of the Bomma Nāyaks of Kariśalpaṭṭi—Vārāppūr from whom it was taken by Kīlavan Sētupati of Ramnad. Ponnamarāvati passed into the hands of Raghunātha Rāya Tonḍaimān when Tirumayam was given to him by Kīlavan Sētupati. During the Tonḍaimān's campaign against the last Bomma Nāyak chief, Veñkānna Sērvaiķār, the Pudukkōṭṭai general, advanced from Ponna-marāvati, encamped at Pālakkurichchi, and invested the enemy's fort at Vārāppūr. Ponnamarāvati is now the headquarters of a firma in the Tirumayam taluk.

*The Rájéndra Cōliśvaram*.—The sanctum, *ardhamanṭapam* and *mahámanṭapam* are all of the same style. The sanctum rests on a moulded plinth, the *kumudam* of which is octagonal. The pilasters are square with thick *palagais* and bevelled corbels. The cornice is thin, and the *kudús* are plain. The niches on the projecting parts of the three sides have square pilasters with arched tops; while those in the recesses are surmounted by *pañcarams*. The southern niche contains a sculpture of Jñāna Dakṣiṇámúrti, and the northern one of Brahma, while the western is empty. Pieces of the original *vyālavarī*, which were evidently removed when the brick *vimānam* was renovated, have now been built into the *prákram* wall. At the junction of the *ardhamanṭapam* with the sanctum, and in the middle of its length, there are empty niches, each of which is surmounted by an arch. On either side of the central niche are two shallow niches surmounted by *pañcarams*. Between the *ardhamanṭapam* and the *mahámanṭapam* there is a porch with doorways on the south and north which are now closed. There is a niche surmounted by *pañcarams* on either side of the entrance to the sanctum. The pillars inside the *mahámanṭapam* are cylindrical and carry tenoned corbels. To the north of the *mahámanṭapam* is the Amman shrine which is a crude imitation of the main shrine. Among the bronzes in this temple is a Somāskanda group belonging to the late Cōla

period. The temple contains seventeen inscriptions; five of them, dated in the reigns of Rāja Rāja II, Kulōttunga II and Kulōttunga III, and an undated inscription on a pillar relate to the building of the temple by Rājéndra Cōlan Kérałan and to grants made by him and other Niśadarāja chiefs. Ten inscriptions are dated in the reigns of Pāṇḍya kings including Jaṭāvarman Kulaśékharā I, Māravarman Sundara Pāṇḍya I, Māravarman Kulaśékharas I and II, and some unidentified rulers. One is a Tamil verse in praise of a Bāṇa chief, a vassal of Rāja Rāja II, while the last, dated A. D. 1478, relates to a gift to a dancing girl. We learn from these inscriptions that there was a *maṭham* within the temple called *Nilamaiyalagiyān tirumadām* in the reign of Kulōttunga II, which received further grants in the reign of Māravarman Sundara Pāṇḍya, that the temple was endowed with lands in Vēṭkūr, also called *Malayadvaja caturvēdimangalam*, that in 1293 A. D. the temple authorities gave lands to Kaṛkuḍaiyān Tiru nilaiyalagiyān, also called Nāmaśivāyadēva, a merchant of Aiññūrūvaperunderu in Seṅgūra nāḍu, to maintain a flower garden, that a Sundara Pāṇḍya, while settling an irrigation dispute, forbade the temple authorities to take water from the *Idānkāikāman* tank, and that many taxes including collections from tolls were assigned to the temple to meet the expenses of offerings and festivals.

The *Alagapperumal* (*Sundararāja*) temple, which was recently renovated, contains 8 inscriptions; two are dated in the reign of Māravarman Sundara Pāṇḍya I, one of which relates to honours conferred on a chorister of the temple, while the other is a royal order granting to the temple Ševvūr and another village. One, dated in the reign of Māravarman Kulaśékharā I, relates to a sale of land to the temple by the residents of Pūlāñkurichchi. Of the four anonymous inscriptions, one is a verse in praise of the art of Śringāraṇāyakī, a dancing girl; another relates to gifts to a temple servant who sang the hymns of the saint Nammālvār; and, third, dated 1453 A. D.,

records that men and women driven from their homes by successive famines in 1436, 1450 and 1451, took shelter here and accepted temple service. Ponnambala Tonḍaimān of Arantāṅgi was also a donor to this temple.

*Other temples.*—In the *Alagiyandácci* temple a miracle is said to be performed every Tuesday, when at midnight lamps are fed with water instead of oil. The priest is also subject to occasional inspiration, when he walks about carrying a lighted lamp and answers questions put by the worshippers. There is also a *Pidári* temple. On certain specified days milk is poured over a trident near the Perumál temple as an offering to serpents.

At *Valayapatti* or *Valayamánagaram*, there is a Śiva temple on a rock with a shrine containing a *Valamburi* (with the trunk curled to the right) *Ganéśa* called *Malayándi Pillaiyár*.

Ponnamarávati contains an Anglo-Vernacular School maintained by the Government. At Valayapatti are several educational institutions. The *Siddhivináyaka Šentamiḷ Kalásdlai* for boys founded by Mr. N. M. RM. Chokkalinga Chettiyár and the *Alarmél Kalluri* for girls founded by Messrs V. D. Lakshmanan Chettiyár and Vaḍukanáthan Chettiyár are free Tamil schools, while the *Námakal Kalliri* founded by Mr. A. Paṇaniyappa Pillai is an Elementary School. There is also an Elementary School at Puduppaṭti. There are reading rooms at Valayapatti and Ponnamarávati. In the *Nálvarguru-pújaimádám* at Valayapatti the poor are fed. The cinema at Valayapatti, the theatre at Ponnamarávati, and the parks with public radios are popular places of amusement. The main bazaar is at Puduppaṭti. From Ponnamarávati motor buses ply to Pudukkóttai and Madura. The Electric power station distributes energy to the whole union and to other important Chettiyár villages such as Nachchandupatti, Panayapatti, Kúlipirai, Koppamáppatti, Végupatti and Véndampatti.

At Ponnamaràvati are the offices of a Revenue Inspector, a Sub-Registrar-Magistrate and the Union Panchyat, a Dispensary maintained by the State, a combined Post and Telegraph Office, and a Panchayat Court. Part of the dieting charges of the poor in-patients treated in this dispensary are defrayed out of the interest on an endowment made by Mr. A. R. Arunachalam Chet̄tiyàr of Véndampatti.

Near the village are traces of the ruins of a brick fort. Fruit trees and grafts of varieties of citrus and mangoes have been planted. Cashew and casuarina are raised in the dry wastes nearby.

*Véguपatti* is included in the Ponnamaravati revenue village, though not in the Union. It is an important Chet̄tiyàr village, and contains a temple to Mâriamman called *Enamáriamman*, an Elementary School, maintained by Chet̄tiyàrs, and a Reading Room called *Vivékánanda Vácaka Śálai*. A Śiva temple is under construction.

Earth-salt was once manufactured here.

**Puduppatti (Kilanilai).**—(See Kílanilai).

**Puduppatti (Ponnamaravati).**—(See Ponnamaravati).

**Pulivalam.**—(*Pulivalam; Firka—Tirumayam; Distance 9½ miles; Population 558*). Near this village is a reserved forest. The Śiva temple contains three inscriptions, dated in the 21st year (1236-7 A. D.) of the reign of Mâravarman Sundara Pândya I, which record grants of land to the temple by the *araiyars* of this place and of the neighbouring districts. Yam and turmeric are now grown here. There are many lime-kilns.

**Puram Hill and Fort.**—(See under Señgirai).

**Puvalaikkudi.**—(*Púvalaikkuđi; Distance 15½ miles*) is included in the Revenue village of Araśamalai (Kâraiyûr Firka). The *Puśpavanéśvara* temple consists of a cubical rock-cut cell, which is the sanctum, with an entrance in front. There

are shallow niches flanked by pilasters on either side of the entrance, carrying bevelled corbels. The *ardhamanṭapam* is structural. The cave cell was excavated by Amarún̄i Muttaraiya,\* probably a contemporary of the Pallava Paramésvara Varman II (C. 700—710) and of the Pāṇḍya Parāñkuśa Arikésari (C. 670—710) and his successor Kóccadaiyan Raṇadhíra Śaḍayan Māraṇ (C. 710—740). From an inscription on the south wall of the central shrine, we learn that the front *maṇṭapam* was built by a priest Úran Tuḍunān in the fifth year (A. D. 912?) of a Parakésari, probably Parāntaka I. There are two other Cōla inscriptions in the temple:—one, dated 1057 A. D. in the reign of Rājéndra II, and the other in that of an unidentified Kulottunga—, and three Pāṇḍya inscriptions dated in the reigns of Māravarman Kulaśekharas I and II, and an unidentified Jaṭāvarman Sundara Pāṇḍya. Of the remaining seven inscriptions, two are dated in the reign of the Vijayanagar emperor Acyuta Rāya, and one in that of Sadāśiva Rāya, while the others are anonymous. In the 14th and 15th centuries, the *nādu* or district assembly of the northern division † of Ponnamarāvati nādu met frequently in this temple; and was attended by representatives from Ševalúr, Kúlipirai, Šembúdi, Madiyáni, Ténúr, Araśarmikāmannilai ‡ or the modern Araśamalai, Kóvanúr, Sundara Cōlapuram or the modern Sundaram and other villages. It once met in A. D. 1330 to endow lands to the temple. In 1461 the residents of Ponnamarāvati complained of the slaughter of men and destruction of property caused by the men of Tuvār, a village near the State frontier, and asked the help of the assembly to avenge the disgrace, which was promised on their agreeing to grant to the PūvālaiKKudi temple lands in the hamlet of Panaiyúrmaṅgalam

\* Cf. A. R. E. No. 142 of 1907. His other names were *Ilāṅgōdiyarayar*, Māraṇ Paramésvaran Šemlāli and *Pālikalari*.

† *Vaḍaparru*: (*parru*=a group of villages.)

‡ The word means “the place of the King’s sailor”. A sailor in the service of the King must have either founded the place or resided in it.

and the *pāḍikkāval* rights relating to that hamlet. Again in 1467, the assembly decided a dispute between the *valaṅgai* and *idāṅgai* sects \*. An inscription, dated A. D. 1532 in the reign of Aeyuta Rāya, relates that many of the residents of Madiyāni, who were unable to pay their taxes when demanded by the King's officer, Rāyappa Nāyak, who was then camping at Tiruppattūr, sold their lands to this temple and left their village. An inscription dated 1549, in the reign of Sadāśiva Rāya, records a gift of land to the temple by the residents of Kāraiyūr to secure merit for a Vijayanagar nobleman—Ayyan Tyāgaṇ Nāyakkan Pettappa Nāyakkan. There are also references in the inscriptions to the grant of hereditary rights to *uvaccans* or drummers, of *dēvaraḍimai* or right to temple service to a dancing girl—Śempaka Śelvi, daughter of a dancing-master of Kumbakonam, and of temple honours to a resident of Sundaram, who set up an idol of Mānilkavācakar, and instituted a festival for him, and to the institution of *sandhis* or daily temple-worship.

On the top of the rock is a shrine to Subrahmānya. There are also shrines to the Amman and Gaṇeśa. The Amman is said to have been installed by Śōlaikayilāyainuḍaiyān, also called Kalikanda Pāṇḍyadēvan, in the 13th century.

**Ramachandrapuram.—**(Rāmacandrapuram; *Firka-Śenigrai*; *Vattam—Panangudi*; *Distance 15½ miles; Population 6,095*) is included in the Revenue village of *Panaṅgudi*, and comprises the *nattams* of Rāmacandrapuram proper, *Kaḍiyappatti*, *Paṭaiyūr* and *Visvanāthapuram*. It is one of the important Chettiyyār settlements in the State, and has become prominent owing to the affluence and generosity of some of its residents. The Śrī Bhūmiśvarasvāmi High School, founded by Mr. Nāgappa Chettiyyār, possesses a well-built school-house and spacious recreation grounds. One of the Elementary Schools, that receive State aid, is the Śrī Brahmavidyāmbāl School founded by Mr. M. K. P. M. Ct. Chidambaram Chettiyyār.

\* See Manual (Vol. I) page 114 f. n.

There are two private Allopathic dispensaries, one founded by Mr. S. Rm. Rāmasvāmi Chēṭtiyār, and the other conducted by Dr. Thiāgarāja Piṭṭai, and an Āyurvēdic dispensary. There are several reading-rooms which also provide for recreation and games. There is also a Cinema.

At *Kánapéṭṭai* there are a well-built temple dedicated to the God Śrī Bhúmisvara, the name given to Śiva here, and the Goddess Śrī Brahmavidyāmbal, and a *chaṭram*. This fertile village, also called *Brahmavidyápuraṁ*, was formerly granted rent-free to Gópālakṛṣṇa Śāstriā when he came to the State as the spiritual *guru* of the pious Raghunātha Rāya Tonḍaimān (1730-69). This ruler also granted *sarvamányam* lands in this village to the poet, Subrahmaṇya Bhārati of Sivagaṅga, who composed the *Kundrakudi Piṭṭailamīl*.

Another temple, that is much resorted to, is the *Subrahmaṇya* temple. There are Śaiva *mājhams* where religious mendicants are fed.

There are at Rāmachandrapuram a village Panchayat Office and a combined Post and Telegraph Office. The Power House of the *Brahmavidyāmbal Electric Supply Corporation* is located here, the foundation stone of which was laid in November 1925 by the late Dharmabhūṣanam Dewān Bahādūr T. N. Muthiah Chēṭtiyār. This Corporation supplies energy to the Union Panchayats of Rāmachandrapuram, Kōnāpaṭtu, Rāyavaram and Arimalam.

The weekly market is held on Tuesdays.

About a mile to the north, on the Rāyavaram road, a new hamlet named *Umayālpuraṁ* has sprung up. To the south of the new bridge that spans the Pāmbār is a masonry arch. The temple, the *ūraṇi*, and most of the buildings here are the gift of the late Mr. T. N. Muthiah Chēṭtiyār.

There are pre-historic burials near Visvanāthapuram. An iron sword was discovered in one of the urns found here.

**Rangiyam.**—(*Rāngiyam*; *Firka*—*Virdchchilai*; *Distance* 18½ miles; *Population* 4,229). The name is a corruption of *Rājasingamāngalam* or *Rāsingamāngalam*, by which name it is called in the inscriptions, of which there are thirteen in the temple of Śrī Bhūmīśvara, and two near the bund of *Maravaniéndal*. Rāngiyam seems to have played a prominent part in the centuries of internecine wars and anarchy that followed the decay of the Pāṇḍyan Empire in the 14th century. An inscription, dated in the reign of Ādi Surattan-Muhammad-bin-Tughlak (Hijra 732 or A. D. 1332), refers to the confusion caused by Muslim raids in this part of the country, in consequence of which the residents of Ādanūr placed themselves under the protection of the assembly of this village. Three inscriptions refer to agreements or covenants registered by the *ūr*; one among the villagers that none of them should commit theft, robbery or dacoity on pain of forfeiture of his lands to the temple and a fine of 500 *pāṇams*; another regarding the punishment to be inflicted on a person who fatally assaulted another; and the third about the payment of taxes due to the king and the punishment of the defaulter. We hear of a Vijayālaya Tēvar who settled an irrigation dispute between the temple and the citizens. Tittariyappar, an agent of Venkala Nayak,\* is said to have given rent-free lands to a Vellala poet, Pāṇḍikkavirāśa, who composed the *Viramālai*.† Vijaya Raghunātha Sētupati is referred to in another inscription as having made a grant to Kanakasabhai, another poet. Soon after he got Tirumayam from Raghunātha Kīlavan Sētupati, Raghunātha Rāya Tonḍaimān annexed Rāngiyam‡ with the help of his general Āvuḍaiyappa Valamkondān. An inscription, dated A. D. 1737—38, relates to a settlement of a dispute about a channel, probably taking off from the *Maravaniéndal*, to which

\* He must have been one of the nobles belonging to the Vijayanagar house or to a local family who bore Vijayanagar names.

† means 'Garland of Victory'—a poem in praise of warriors.

‡ Rāngiyam was, at that time, administered by the Sētupati's brother-in-law, Udaiyanna Tēvar,

the residents of Turuma, the modern Dúrvásapuram, were a party. Vilvanam Pillai, an agent of Vijaya Raghunātha Rāya Tonḍaimān, decided in favour of a certain Nàgappan, who underwent a fire ordeal unharmed in the Amman temple of Pàganéri.

Six inscriptions relate to grants to the Śiva temple, which was built and consecrated by Okkúruḍaiyān Vaṇikarāmar of Kulasékharpuram, the modern Ilayāttakkudi. The *mahā-māṇiyam*, which was originally left incomplete, was completed in A. D. 1456. The descendants of the founder and other residents of Ilayāttakkudi made endowments to this temple in A. D. 1501 and 1531. There are three references to the grant of *dēvaradimai* rights\* to dancing girls, accompanied by gifts of lands and houses.

The temple of *Aṅgādamman*, which contains a shrine to *Karuppar*, is of much local renown. Close by is a temple to *Piḍāri*, called here *Pon-Alagiya Amman*. An inscription in the Śiva temple, dated A. D. 1637(?), records a grant of land to some shepherds who supplied goats to the Piḍāri temple during a festival.

There are temples to Śiva and Ganapati at *Śivayógapuram*, an extension of Rāngiyam, a well-endowed Śiva temple at *Kurivikkonḍānpatti*, and temples to Śiva and Viṣṇu at *Mudalipatti*; all of them are modern. The *Muttumáriamman* temple at *Kiranipatti*† is also popular. There are several Primary Schools, including a State Anglo-vernacular School, the *Chokkalingam-Mináksī Vidyásálá* at Kurivikkonḍānpatti, and another school at Mudalipatti maintained by the Chetṭiyārs.

The *Valliyappa Dispensary*, a charitable medical institution, was recently endowed by Mr. V. N. V. Nàgappa Chetṭiyār, son of Mr. Valliyappa Chetṭiyār.

\* Rights of temple service.

† This temple which is outside the State limits enjoys *máṇiyams* granted by the State.

*Kuruvikkonḍānpatti*, *Mudalipatti*, or more correctly *Mithulaipatti*, *Sārigampaṭṭi* and *Sivayogapuram* are included in the village of Rāṅgiyam. Half of Mudalipatti belongs to the State, and the other half to the Rānnad district.

In 1940 Sir Alexander Tottenham, the Administrator of the State, found on the bund of *Āvikkaṇmoi*, close to Kuruvikkonḍānpatti, a waste flake of cherty-flint, evidently struck off while making an artifact. "It is of the early palaeolithic type prepared by the 'Clacton technique' with a flaking angle of 120°—a common feature of early palaeolithic flakes. The main or primary flake surface shows a uniform raw-sienna patination. The upper surface exhibits six facets....The patination on this surface shows freckled-white over the raw-sienna indicating clearly that it is an older surface. The broken margin shows the arenaceous character of the flint."\* It is a very interesting find, since such flint artifacts are rare in this part of South India; the only place in the neighbourhood of the State where flint is found is Ariyalūr in the Trichinopoly district. Sir Alexander Tottenham presented the find to the State Museum at Pudukkōṭṭai.

**Rarapuram**.—(*Rárápuram*; *Firka-Viráchchilai*; *Vattam-Kulamaṇigalam*; *Distance 13 miles*; *Population 441*). The name is a corruption of *Rájarájapuram*. The village is mostly peopled by Vellalārs. Good rice is grown here. There are a Siva temple and shrines to Karuppar, Aiyānār and Piḍāri.

**Rayapuram**.—(*Ráyapuram*; *Firka—Kīlanilai*; *Vattam—Nallambálśamudram*; *Distance 21 miles*; *Population 2,035*) is a *sarvamáṇyam* village presenting a picturesque appearance with its avenues of cocoanut trees, plantain topes, and a big tank called *Samudram* behind the Brahmin quarters. It was formerly a summer resort of the rulers.

**Rayavaram or Rayapuram**.—(*Ráyavaram*; *Firka—Seṅgirai*; *Vattam—Seṅgirai*; *Distance 15 miles*; *Population 2,510*).

\* Description by Mr. V. D. Krishnaswamy, M. A., Dip. Arch.

The name is a corruption of *Rájapuram*. *Pudumanai*, *Šokkalingapuram* and *Palaiya-úr* are the principal divisions of this village which is now administered by a Village Panchayat. Ràyavaram proper is mainly inhabited by Nàṭukkóttai Chéttiýars. The Síva temple was built about 60 years ago by the members of a local Chéttiýar family, called the 'V. M.' family,\* the members of which had a reputation for philanthropy. The *Urani* in front of the temple is another gift of this family. The *Máriamman* temple, which is of much local renown, was renovated very recently by the Nagarattars. The festival of this Goddess, conducted in April-May, attracts large crowds.

Ràyavaram has a number of educational institutions. The *S. Kt. Gándhi Secondary School*, founded by Mr. S. Kt. Kadíréśan Chéttiýar, originally as an Elementary School, has now grown into a Lower Secondary School with two 'feeder' Primary Schools. The *Sáradá Anglo-Vernacular School* is another aided institution. The *Véda Páṭasálá*, in which, as the name implies, the *Védas* are taught, was started about 15 years ago by Mr. S. T. Karuppan Chéttiýar, but is now managed by the Darbar who have appointed a member of the Founder's family as the Managing Trustee. The *Śástra Páṭasálá*, which gives instruction in Sanskrit language and literature, originally started by Mr. Arunàchalam Chéttiýar, had to be closed for some time, but has now been revived by his son, Mr. Rm. A. Rm. Ràman Chéttiýar. There is a Reading Room and Library under the name of *Vivékananda Váchakaśálá*.

There are two *maṭhams*, one maintained by the 'V. M.' family, and the other by the *Vairavan Kóvil Sect*† of Chéttiýars.

\* They built a *Chatram* at Tirumayam in the State and at Maṅgalanád in the Tanjore district. The family has received many honours from the State Government. Another family of philanthropists at Ràyavaram is the 'P. V.' family, now represented by Rao Sahib P. V. Palaniyappa Chéttiýar, who gave a Maternity Ward to the Rani's Hospital for Women at Pudukkóttai.

† The principal temple of the Chéttiýars belonging to this sect is that at Vairavankóvil also called *Víra Páṇḍyapuram* or *Élakaperunderu*.

Ràyavaram is the birth place of the poet, Subba Aiyar, who composed the *Tiruvilaiyádal Kírtanas* or songs celebrating the exploits of God Śrī Sundaréśvara and the Goddess Śrī Mínakṣí of Madura.

The weekly market is held on Wednesdays. There are here fine flower and fruit gardens. The area under plantains, has been extended. Improved agricultural implements and garden tools have been introduced.

The village is served by the Ràmachandrapuram Electric Supply Corporation. There are a combined Post and Telegraph Office and a private Dispensary.

Near by is *Malaikoļundisvarar Kóvil*, the sanctum of which is a rock-cut cell. The *mantapams* in front of the cave are modern structures.

**Sastankovil.**—See Kannāngàrakkudi.

**Sattanur.**—(*Śáttanúr ; Firka—Káraiyúr ; Vattam—Araśa-malai ; Distance 15 miles ; Population 225*). According to an inscription, dated 1213 A. D., in the reign of Kulóttunga III, the temple of *Umápatiśvara* in this village was built by Tirumani-kilàr Dévan Umaiyorupàgân, a merchant of Aruvimànagar, who settled in Śáttanúr. There are four other inscriptions dated in the same reign ; three of which refer to gifts by Ràjéndra Còlan Kéralan Niṣadarájan, and the fourth, dated in the reign of an unidentified Víra Pàndya, to a gift of land to the temple by the residents of the village. There are small shrines to Aiyanaṛ and Pidàri.

**Sengirai.**—(*Śeṅgirai ; Distance 14 miles ; Population 2,808*). The name is a corruption of *Śen-Kárai* meaning ‘red bund’, and is probably derived from the large quantities of red ochre found in the neighbouring forest which covers about 17 sq. miles, and is an important ‘Game Preserve’ abounding in wild cattle, boar and deer. An extensive series of gullies opposite Seṅgirai village have exposed a considerable surface of a gritty conglomerate ridge. Its base probably rests directly on the

gneiss which shows in Šeṅgirai tank. The patch is tolerably compact with a gritty matrix, including quartz and gneiss shingle. The eastern slope of this ridge is overlaid by the massive and continuous bed of latérite conglomerate covering a considerable space between Arimalam and Neḍuṅguḍi. Another section of this ridge is near the hamlet of Āyiṅguḍi, but the conglomerates here are of coarse texture and rather friable. There are traces of iron smelting having been carried on at no remote period at Āyiṅguḍi. A tract about 30 yards from east to west and about 10 furlongs from north to south to the east of the Ānaivāri stream contains ferruginous blocks of stone.

In the *Ambāram Valaikaṭṭu Reserve* block, there are considerable remains of a fort called the *Pūram Fort*,\* built on a low hill. It must have existed in the days following the Kārāla Vellālar settlement, since a Bāṇa chieftain (Vāṇadīrāya) of Vāṇdrakōṭṭai is said to have crossed the Vellār and seized it in order to resist the approach of the Kōnādu Vellālars. Raghu-nātha Rāya Tonḍaimān, the founder of the present Ruling house, renovated and strengthened it about 1710 A. D. to check hostile forces from Tanjore, who were threatening this part of the country as far south as Kīlānlai. The *Statistical Account of Pudukkōṭṭai* describes the fort as circular in form, with four bastions and capable of holding 200 men. It was destroyed about A. D. 1756 during an engagement between the Tonḍaimān and the Rāja of Tanjore for the possession of Kīlānlai. An inscription on a slab planted by the side of the road near Perumānādu village, which refers to the installation of an idol of Ganēśa in 1852 by a certain Duraisvāmi Mālayiṭṭan, mentions that his great grand-father, by name Pūsai Mālayiṭṭan Ambalakāran, died fighting in the Poṛattukōṭṭai (Pūram fort). There are traces of a broad ditch round the fort. The length of the ramparts is about 10 chains or 660 feet, and the breadth about 30 feet. On one of the bastions, at a height of 353 feet, a

\* This is reached by a jungle track taking off near mile 9/4 on road No. 6 (Embal Road).

Trigonometrical Survey Station is planted. Some of the dry lands, now in cultivation near the fort, are still called *Kóttai-vásal puñjai*.

In the *Paññikkiðaṅgu* block to the south of Road No. 16\* (Arimaḷam—Tirumayam Road) there are vestiges of a mud fort called *KóttaiKKarai*. Its traditional name is *Tadátaikaikóttai*, and that of this part of the forest *Taḍítakai Vanam*. Taḍítakai was the legendary warrior-queen of Madura, who, according to the *Puráṇas*, later became the Goddess Mínákṣi, and it is believed that this queen once made these forests her favourite hunting grounds. The illiterate still believe that the remnants of her toilet now appear as deposits of ochre. Possibly to commemorate this tradition there is a small sylvan altar dedicated to the Goddess Mínákṣi to the north of this fort, at which the village folk make offerings to this day. This fort was in the possession of a local chief styled Kanduvan, or more correctly, Kandupókkān, who ruled over Śeṅgirai and its neighbourhood in the 17th century. The *Statistical Account of Pudukkóttai* (1813) mentions that this fort was ‘built’—it must have been ‘renovated’—by Bálóji Pant, a Marātha general of Tanjore, but it had fallen into ruins even before 1813. From what is left of this fort, it is not possible to ascertain the length of its circumvallation or the number of bastions it had. According to the *Trichinopoly Gazetteer* †, its embankment was about four miles in circumference, which seems most improbable. The height of its ramparts is remarkable in places. Both the Púram fort and the KóttaiKKarai are conserved monuments.

The Brahmin part of the Śeṅgirai village is called *Alanguḍi*.

*Malaikoṇḍiśvaran Kóvil*, noticed in this chapter under Rāyavaram, and *Umaydlpuram* under Rāmachandrapuram are included in the Revenue village of Śeṅgirai.

\* Between mile stones 2/2 & 2/3.

† P. 373.

**Seranur.**—(*Śeranúr; Firka—Káraiyyír; Vattam—Neriñjik-kuđi; Distance 12½ miles; Population 255*), called *Śikharaival-lúr* in the inscriptions, is a fertile village with a large tank. The God in the Siva temple is called *Kulóttuṅga Cōṇīvara-mudaiyár* or *Vamśóddháraka*.\* The temple may have been built in the reign of Kulóttuṅga III, and named after him. An inscription (P. S. I. 163) in the temple, dated in the 31st year of the reign of Kulóttuṅga III, is an unique record since it gives a detailed account of this emperor's military career. It is a royal order drawn up by the royal secretary,† Mínavan Múvendavélán, endowing tax-free lands to the temple, and is attested by a Tonḍaimàn and a Bāṇa (Vāṇadaráyan.) Two inscriptions, dated in the reign of an unidentified Sundara Pàndya, refer to a sale of lands by the *úr* or village assembly to the temple by way of repayment of money borrowed from the temple treasury, and the fixing of *Kuđiváram* rights relating to these lands. Two others are dated in the reign of an unidentified Kulaśékhara Pàndya; one of which relates to a sale of land in public auction to a dancing girl of Tirunalakkunram or Kuđumiyàmalai, and the other to a grant of land by the *úr* to a Saivite priest of Kuđumiyàmalai. The sixth inscription is an order by a *Múvendavélán*;‡ declaring lands granted to a monastery in the temple tax-free.

**Sevalpatti (or Sivapuri) East.**—See Kílasevalpaṭṭi under Pillamaūgalam.

**Sevalpatti (or Sivapuri) West.**—See Mélaévalpaṭṭi or Mélaśivapuri under Várpaṭtu.

**Sevalur.**—(*Śevalúr; Firka—Káraiyyír; Distance 18 miles; Population 1,553*) is a large Maravar settlement. It was originally occupied by Vellálars who, being unable to pay the taxes, evacuated the village in a body in favour of Marava-

\* *Vamśóddháraka* is a synonym for *Kulóttuṅga*.

† *Tirumandirádai*.

‡ An administrator of a district.

Tévar and other Maravars, who settled in the village, and agreed to pay the dues.

The earliest inscription in the *Śrī Bhūmiśvarasvāmi* temple is dated A. D. 1248, in the reign of Māravarman Sundara Pāṇḍya II, and records a gift of land to the temple by a Niṣadarāja chief. A Marava of Kóvanúr renovated the flooring of the sanctum in the reign of an unidentified Sundara Pāṇḍya, and a native of Sundaram installed the idol of Subrahmaṇya in the reign of Māravarman Víra Pāṇḍya. Two inscriptions, dated A. D. 1288 and 1300, in the reign of Māravarman Kulaśékhara I, refer respectively to an endowment to the temple by a native of Sundaram and an annual contribution to this temple, which a donee, who received lands from the *ūr* or assembly of Śevalúr, had to pay. An inscription, dated A. D. 1466, and another, dated 1,500, record that the merchants of Ilayattakkuḍi installed a new *lingam* and a new idol of Subrahmaṇya, while Kaṭanivāśaluḍaiyār Śeliyadaraiyar Āvuḍaiyār, a resident of the same village, installed one of the Goddess. In A. D. 1468 the Bāṇa chief, Tirumāliruñjolaininṛar Māvali Vāṇādarāya, endowed lands, etc., for daily worship. In A. D. 1503, in the reign of Śāluva Narasimha II of Vijayanagar, the *ūr* of Ténúr sold some lands to the temple as repayment of the money that they had borrowed from the temple treasury. In A. D. 1500 (?) the temple authorities and the *ūr* of Śevalúr passed a resolution requiring all the elders among the merchants to attend the temple festivals and offer their services. One other inscription refers to the grant of *dēvarādimai* or right to temple service to a dancing girl. Fourteen inscriptions have been copied in this temple of which three are incomplete.

An inscription on a rock at *Malayadippatti*, which is close by, records that the tarn here was excavated by a native of Sundaram.

Not far from the village is a low craggy ridge called *Śevalimalai*, which is a good gneiss quarry. The hill shows

traces of early human habitation. For part of its length, it is the boundary between the State and the district of Ramnad. The jungles abound in wild cattle and other game. Some steps have been cut on a rock, near which are a *lingam* and a mutilated idol of an *Amman*. There are several caverns, the entrance to one of which, called *yānaivanaṅgum vāśappaḍi*, or the "entrance before which an elephant must stoop", lies between two boulders which are connected by a sort of masonry roof. On the highest point of this group of hills, which is at a height of 942 feet, is a Trigonometrical Survey Station.

*Kāñjāttimalai*\* is an offshoot of this hill, and its name is said, not very convincingly, to be a corruption of *Kāśi-āyyūmalai*, which means the 'hill supplied with a stream of water from the Ganges at Kāśi', and is explained by the legend that a sacred tarn, here called *Saravaṇāirtham*, is connected in some mysterious way with the Ganges. *Kuśa* grass, which is considered very holy and is supposed to be found nowhere else except on the banks of the Ganges, grows here. Hence pilgrims bathe here on new-moon days. On the top is a small temple to *Subrahmanyā* which is visited by a large number of people from the neighbourhood on new-moon and *Krittikā* days. On the pillars are sculptures of *Maṇavars* or *Kallars*.

**Sokkanathapatti.**—(*Šokkanāthapatti*; *Firka-Tirumayam*; *Vattam*—*Pulivalam*; *Distance 11 miles*; *Population 78*). There are prehistoric urn and cist burials in the waterspread of the *Šokkanāthan Kāmī*.

**Sundarm.**—(*Sundaram*; *Firka*—*Kāraiyyūr*; *Distance 18 miles*; *Population 547*), is the *Sundara Cōlapuram* or *Dēsiyugantapattinam* of the inscriptions. It is inhabited by a class of *Chettiyārs*, called *Sundaram Chettiyārs*, among whom

\* *Kāñjāttimalai* is easily approached by a country track, one and a half miles in length, taking off at Pūlākirichi, a *Chettiyār* village, in the Ramnad district, situated on the road from Pounamarāvati to Rāngiyam.

there is a custom that wherever they happen to be, they must wear garlands from the temple at Sundaram at their weddings. It was a prosperous *nagaram* for many centuries, and the *Nagarattars* made large endowments to temples both in this village and elsewhere.

The earliest mention of the *Svayamprakāśamurti\** (Tamil—*Tiruttántóniśvarar*) temple is in an inscription dated in the reign of a Rāja Rāja Cōla recording a gift of gold by the *Nagarattars*. According to an inscription dated in the reign of Māravarman Sundara Pāṇḍya I, the *ür* of Śevalūr sold to this temple lands belonging to some natives of Kóvanúr, who had absconded without paying taxes due to a Gāṅgaiyārāya chief. Two inscriptions of the reign of Jatāvarman Vīra Pāṇḍya II (A. D. 1276 and 1277), and eight undated inscriptions refer to gifts of stones and other materials for the construction of *maṇṭapams*, pillars and door-steps. There is also an inscription dated 1285 A. D., in the reign of Jatāvarma Sundara Pāṇḍya II. An inscription of the Vijayanagar period refers to a grant by a Vijayanagar nobleman, Kumāra Veṅkala Nāyakkar. Another, dated A. D. 1583, is mutilated.

There are three inscriptions in the Viṣṇu temple, the idol of which is called *Poliñjuninrapirán Viññagara Emberumán*; one of which, dated A. D. 1638, in the reign of Veṅkaṭa II of the Āravīdu dynasty, records a sale of land by two nobles, Alagappa Nāyakkar and Šellappa Muttaiyā Nāyakkar. The other two record orders of a Nisadarāja chief to the *Nagarattars*. We learn from an inscription, dated A. D. 1645 in the reign of Veṅkaṭa II, that the tank in front of the Śiva temple was dug by Kúdalurudaiyān Tiruvottamoliyār Śokkanār. Vīra Mākālī Amman and Malayapperumāl Aiyānār are also worshipped in this village.

**Tanjur.**—(*Táñjúr*; *Firka-Śeṅgirai*; *Distance 14½ miles*) is a village inhabited chiefly by Ahamuḍaiyāns. In the Agastīvara temple there are five inscriptions recording gifts of land to the

\* Means "The Self-revealed God".

temple. The donors are Mudaliyāṇḍar Dharmarāyar (1336 A.D.) and Āvudai Nārāyaṇan Dharmarāyar (1489 A. D.), chiefs of Śéndavanmaṅgalam, Ponnambalanātha Toṇḍaimāṇ, (1516 A. D.), chief of Arantāṅgi, and Sétupati Muttuvijaya Raghunātha.

Tāñjúr belongs to the revenue village of Samudram (*Population* 1,032).

**Tekkattur.**—(*Tékkáttür*; *Firka*—Śeṅgirai; *Distance* 10½ miles; *Population* 2,367). The name is supposed to be a corruption of *Tér-káṭṭū-ür* meaning the *car-forest-place*, and is said to have been given to it because Rāvaṇa's chariot passed over this place when he was abducting Sítā. A pond is shown, which is alleged to have been made by the chariot wheels of Rāvaṇa. The inhabitants believe that a bronze chariot lies buried somewhere in the village.

Tékkáttür is one of the oldest settlements of the Kārāla Vellālars, and was once the scene of a battle between the Kānādu and Kónādu sections of the Vellālars. According to some local records, a Vélār family of this village rendered meritorious service to the present ruling house. During the invasion of the State by the Tanjore general Ānanda Row, Ilandari Ambalakāran took Vijaya Raghunātha Rāya Toṇḍaimāṇ to the jungle near the Púlkudi tank, about eight miles to the south of Tirumayam, and secretly sent word by a shepherd to a Vélār of Tékkáttür, then residing at Kānāḍukāttān, who brought food to the ruler, for which service he was rewarded by the grant of the village of Kollaikkudi. These Vélārs have to their credit many charities in the State including the building of a *manṭapam* in the Péraiyyúr temple.

The temple of Agastísvara is in the 'Pāṇḍya' style. The *vimánam* was recently renovated. There is an underground cellar beneath the *ardhamanṭapam*. A bronze idol, erroneously believed to be *Candraśékharamūrti*, is a *Vīṇādhara Dakṣinámūrti*. It has four arms, one holding a *paraśu* or axe, and the second a deer, while the other two are in the *kāṭaka* pose, evidently

designed to hold a *vīṇā* which is now missing. It is a rare specimen of much artistic value. There are four inscriptions here. One is dated in the reign of Jatavarman Śrī Vallabha Pāṇḍya (acc. A. D. 1291?) recording a gift by the *ūr* to the temple. Another, dated Śaka 1374 or A. D. 1452, in the reign of the Vijayanagar emperor Mallikārjuna, records a gift of lands to the monastic head Tiruppunavāśal Mudaliyār, belonging, to the *santānam* or spiritual flock of the *Biksāmaṭham*\* by Sempaka Ponnāyanār also called Parakrama Pāṇḍya Vijayālaya Tēvar of Śuraikkudi. A third inscription on the wall of the Amman shrine records a declaration by the residents that the *Paraiyars* should not be compelled to scrape and clean the threshing floors; while the fourth relates to the settlement of a dispute between the *Paraiyars* and *Pallars* regarding the use of drums, gongs, etc., at their weddings and funerals. There are also temples to Perumāl, Āṅgālamman, Piḍāri and Aiyanār.

On a mound to the east of the *Periya Kāṇmōi* is an image of Mahāvīra Tīrthaṅkara with chowrie-bearers.

About 1813 there were seventy looms at work in this village.

*Namanasamudram*.—(Distance 6 miles) is a fertile *svar-*  
*mānya* village granted, under the instructions of the sage Sadāśiva, to Gópalakṛṣṇa Śāstriā when he was appointed spiritual preceptor to the Rāja in 1739. Some Kurunbars live here who make woollen blankets and bags. Improved strains of paddy, such as G. E. B. 24, are cultivated here.

*Namanasamudram Railway Station*, which is about 6½ miles from Pudukkōṭṭai, serves the important Chettī towns and villages of Nachchandupāṭṭi, Kūlipirai, Virāchchilai, Panayapaṭṭi, and Ponnāmarāvati.

*Kammañchettīchattram*.—(Distance 5½ miles) was till recently a rest house where travellers were fed. *Tēmattāmpatti* is an important hamlet. At *Śivapuram*, to the south of the Railway bridge over the Vellār, are prehistoric urn-burials.

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\* See *History* (Vol. II—Part I, page 686.)

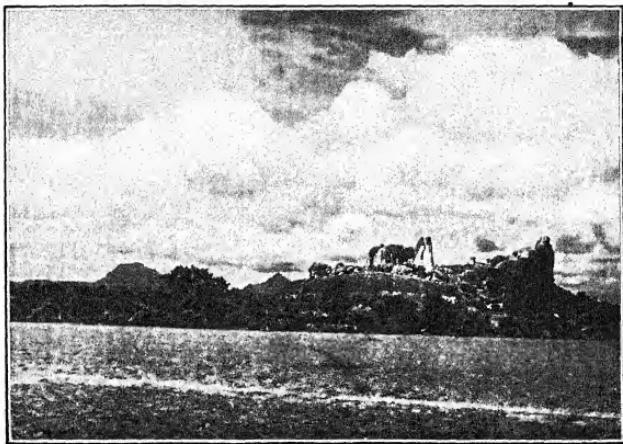
**Tenimalai**.—(*Ténimalai*; *Firka-Ponnamarávati*) is situated near Sembudi in the Mélamélanilai Vattam. The name is a corruption of *Ténírmalai*. Close by are the hamlets of *Ténúr* (*Distance 18½ miles*) and *Karukapúlāmpatti* (*Distance 16½ miles*). There are two hills with a chasm between them. On the top of the western hill is a modern temple to Subrahmanyá. On the western slope of the eastern hill is a natural cavern, called *Āndármádám*, with a drip-line, which indicates that the cavern must have been a human habitation in early times. It was used by the Jains as a place of penance. An inscription in old Tamil in archaic characters on a boulder opposite mentions that an Irukkuvéł chief of Kodumbálúr—which of the Irukkuvéls is not known—paid homage to a Jain monk Malayadhvaja who was performing penance here. On another boulder by the side of this natural cavern is carved the image of a Tírthañkara under a triple umbrella, below which is an inscription in old Tainil recording that Vallá Udana Śeruvotti carved the figures. There are also other mutilated idols of *Yakṣis* which are now preserved in the State Museum. The other caverns contain some modern idols. There is a tarn on this hill. On a waste land near here, to the west of Road No. 18, are prehistoric burial sites.

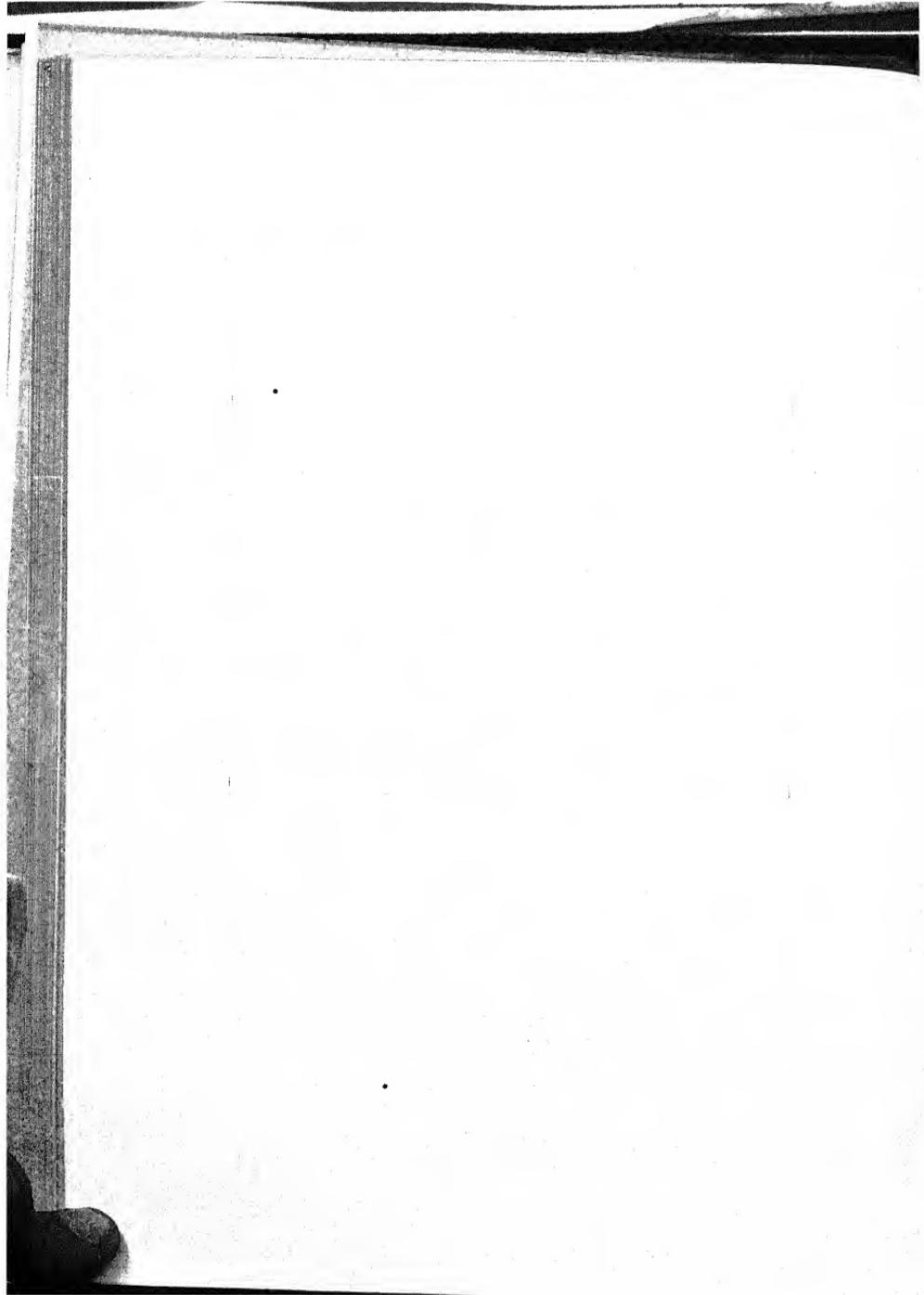
**Ténúr**.—(*Vattam—Alavayal*) is probably the village referred to in a later *Saṅgam* anthology called the *Aingurunúru*.

**Tenippatti**—See Káramaṅgalam.

**Tirukkalambur or Tirukkulambur**.—(*Tirukkulambúr*\*; *Firka—Ponnamarávati*; *Distance 29 miles*; *Population 3,046*) means the ‘village of the sacred hoof.’ According to a legend, once upon a time a Pándya king was riding here when his horse struck with its hoof an object embedded in the ground from which blood issued. This proved to be a *lingam*, which had been broken by the horse’s hooves. The parts were fastened together by a copper band, and it has been worshipped ever

\* Also spelt *Tirukkurumbúr* in the inscriptions.





since. The temple contains 12 inscriptions; the earliest of which is dated A. D. 1199 in the reign of Jaṭavarman Kulaśekhara I, and relates to a gift to a Brahmin by Kéralan Niṣadārajan, chief of Tirukkodūnukunram or Pirānmalai. An inscription, dated A. D. 1259 in the reign of Jaṭavarman Vīra Pāṇḍya II, records a sale of land, tank, well, etc., by the *ūr* of Maṭaimān Vikrama Pāṇḍyanallūr. It is not clear whether *Maṭaimān Vikrama Pāṇḍyanallūr* was another name for Tirukkaṭaambūr or was a different village. Three inscriptions are royal orders issued by a *Kónérinmeikondán*\* (Māravarman Kulaśekharat). One of them relates to a grant of tax-free *dēvadānam* land, which was signed by a *Tondaiman*, and was inscribed on the temple wall by a *paduikkāṇakku* or military accountant. Another records that certain taxes payable to the king were made over to the temple for repairs and for the conduct of worship. One other inscription of this reign and three of the reign of an unidentified Sundara Pāṇḍya relate to grants to the God and Goddess. An old inscription of Sundara Pāṇḍya's reign was reinscribed when the temple was repaired. There is an inscription (A. D. 1502) of the reign of the Śāluva Inmādi Narasimha of Vijayanagar relating to an order by Narasa Nāyakar, the commander-in-chief who was the *de facto* ruler of the empire, remitting the tax on oil mills, and ordering the free supply to this temple of oil for the lamps and to anoint the gods to secure merit for Tipparāśa, a secretary or minister of Narasa Nāyaka. The *lingam* here is called both *Vaidiśvara* and *Katalivanēśvara* or the 'Lord of the plantain forests', probably from the luxuriant growth of plantains in the temple *prākāram*. These plantains are not eaten outside the temple, and it is believed that if any one does so, he is afflicted with colic. The *garbagṛham* is of the 'Pāṇḍya' style; and the pillars on the walls support corbels with *puspapōdīgais*. The corbels of the Amman shrine are bevelled.

\* Royal orders were often issued under the king's title, *Kónérinmeikondán*, instead of with the proper name of the king.

† Probably Māravarman Kulaśekhara II (acc. 1314).

The *ardhamanṭapam* and *mahāmanṭapam* are of a later style. The presence of *Jyēṣṭā* and other sculptures shows that the original shrine, which must have dated from about the 10th or 11th century, was renewed later. The bronzes among which is a group of *Nāṭarāja*, *Śivakāmasundarī* and *Māṇikkavācagar*, and the sculptures both within and outside the temple are all interesting. The stone bull in front is finely ornamented.

At a short distance from this temple stands another fine temple which was recently renovated by Mināksī Sundara Dēśikar. The old *garbhagṛham* is a conserved monument. According to an inscription on the west wall of the central shrine, this temple was built in memory of a Kulaśekhara Pāṇḍya, and the original *lingam* was known as *Kulaśekharisvara*. The new *lingam*, that has now been installed, is called *Tiruvalaroliśvarar*.

According to the *Statistical Account of Pudukkōttai* (1813) a fort was built here by the Nāyak kings of Madura which had fallen into ruins by 1620. It was near this village in the jungle of Kaliāpur that Kaṭṭabomma Nāyak, Poligar of Pāñjālamburicechi, and his dumb brother were captured in 1799 by the Tonḍaimān's *Sardár*, Muttuvairava Ambalagār of Tirukkalambūr, a feat celebrated in a poem composed in the *Kummi* metre. The village formed part of the Western Palace Jāgīr until 1881, the year of its resumption.

**Tirumayam**.—(*Tirumeyyam*\* ; *Distance 13 miles ; Population 4,118*), is the headquarters of the taluk, and contains the offices of a Tahsildar, a Sub-Registrar, an Inspector of Police, a Supervisor of the Public Works Department and the Union Panchayat, and the courts of a Second Class Magistrate, and a Small Cause Judge, a Village Panchayat Court and a Bench of Magistrates exercising third class powers. Here are also a Dispensary, a Post and Telegraph Office and a Secondary School.

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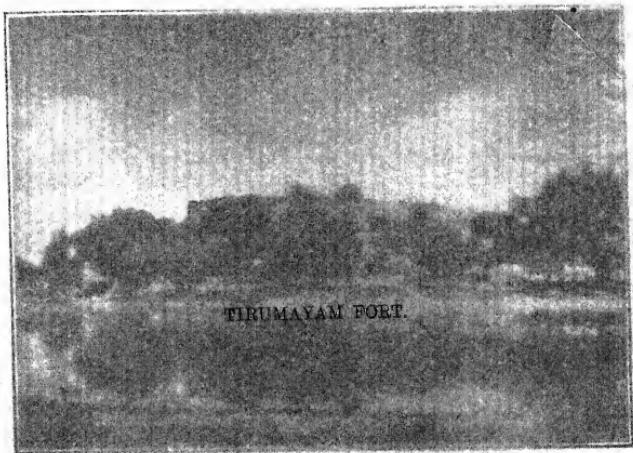
\* The approved official spelling is *Tirumayyam*.

*History.*—The earliest monument here, the Siva cave-temple, may, on architectural and other grounds mentioned below, be assigned to the period of the Pallava Mahéndravarman I. An inscription in the Viṣṇu temple mentions the Muttaraiya chief Sāttan Māraṇ, a contemporary of the Pallava Nandivarman II. Tirumayam later formed part of the territories of the Vijayālāya line of imperial Cōlas. In the 12th and 13th centuries, the Hoysalas interested themselves in the affairs of the South, first as the allies of the Cōlas and later of the Pāṇḍyas. Two inscriptions here refer to Appanna a *Dandanāyaka* or General of the Hoysala army, who, while returning from his victorious march to Rāmēśvaram, presided over an important tribunal held at Tirumayam to settle a long-standing dispute between the trustees of the Viṣṇu and Siva temples. In the 13th century, Tirumayam seems to have definitely passed under Pāṇḍyan rule, and there are inscriptions dated in the reigns of Māravārman Sundara Pāṇḍya II, Jaṭāvarman Vīra Pāṇḍya III, Jaṭāvarman Parākrama Pāṇḍya, and an unidentified Vīra Pāṇḍya. The Vijayanagar inscriptions are dated in the reigns of Virūpākṣa I and Krṣṇadēva Rāya. In the 15th century, it was administered by the chiefs of Śurakkudi. Parākrama Pāṇḍya Vijayālāya Tēvar also called Śempaga Ponnāyanār, and Avaiyāndāu Sundara Pāṇḍya Vijayālāya Tēvar are the Śurakkudi chiefs mentioned in the inscriptions. In the 16th and 17th centuries, the town was a northern outpost of the territories of the Sētupati of Ramnad, but was directly administered by the Pallavarāyars. About the year 1686, Vijaya Raghunātha, popularly known as Kiliavan Sētupati, of Ramnad, a brother-in-law of Raghunātha Rāya Tonḍaimāṇ, the founder of the present Ruling house, made over to the latter the *pālayam*\* of Tirumayam. Sētupati Tanda Tēvan confirmed this cession in 1723 in return for military help that he received from the Tonḍaimāṇ against Bhavāni Śankar, a rival claimant to the chiefship of Ramnad. In 1733, Tirumayam was the only

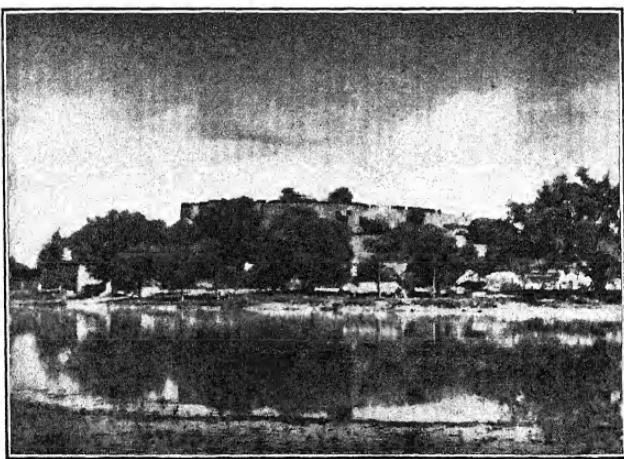
\* See *History* (Vol. II—Part I, pp. 760–1.)

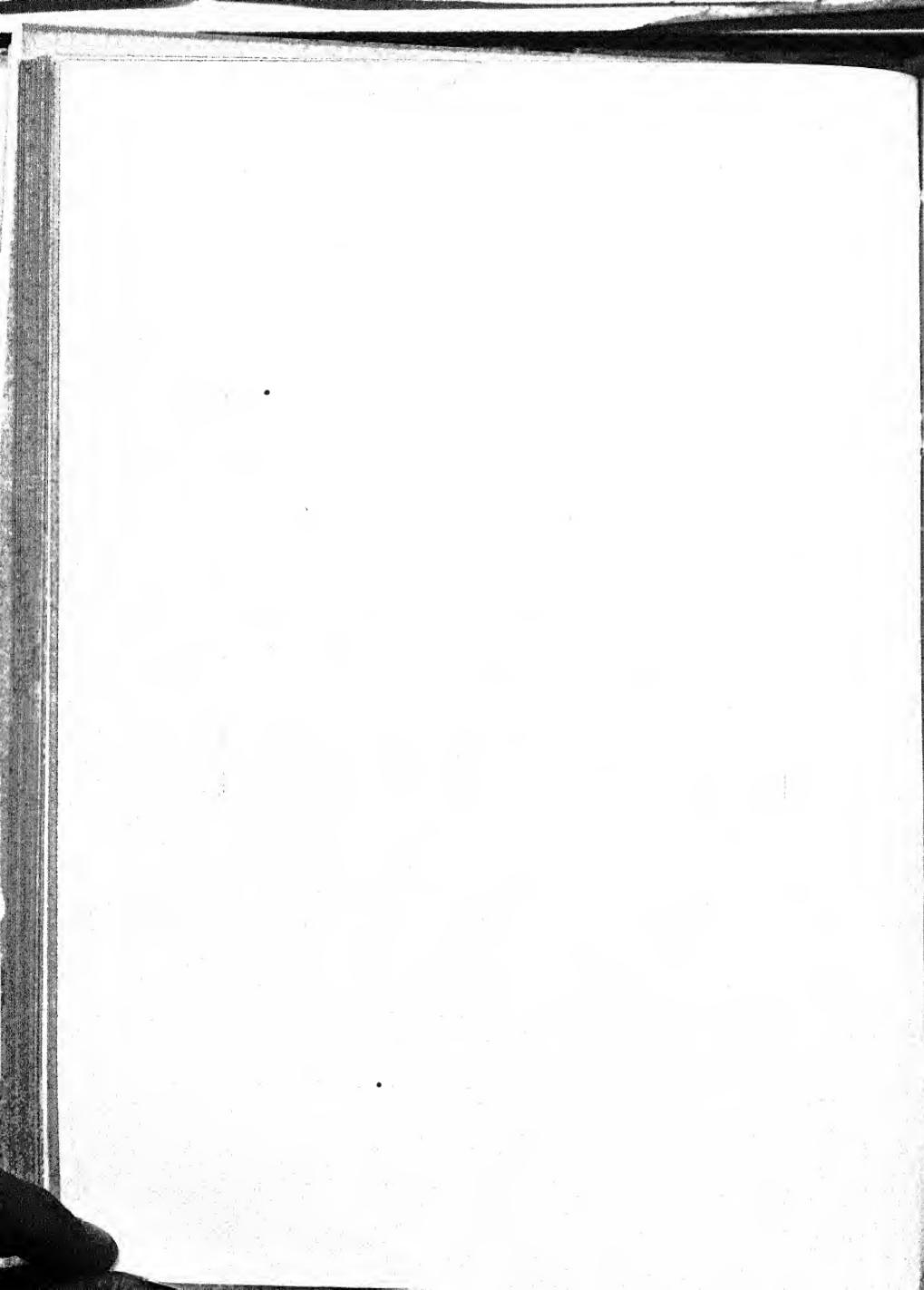
place of refuge left to the Tonḍaimān when the Tanjore general Ananda Row overran the whole of the Pudukkōṭṭai country. Here Vijaya Raghunātha Rāya Tonḍaimān lay besieged for about a year until Ananda Row raised the siege and retired. In 1755, The Rāja of Tanjore submitted to the East India Company a claim for Tirumayam, but did not seriously maintain it. There is a tradition, which is not authenticated, that, at the time of the 'Poligar War' of 1799, Kaṭṭabomma Nayak of Pāñjālamkurichchi and his dumb brother, were for a time imprisoned in the Tirumayam fort before the Tonḍaimān 'betrayed' them to the English. The truth is that the Poligars, who had taken refuge of their own accord in the jungles near Tirukkalambūr, were captured by the Tonḍaimān's men and sent to Madura at the request of Mr. Lushington, the Collector of the Poligar Peshewsh. During the second 'Poligar War', Tirumayam was a dépôt for Lieutenant Colonel Agnew's army.

*The Fort* is said to have been originally a ring fort with seven concentric walls, and a broad moat all round. The lines of the old outer defences are now marked by occasional remains of the works and ditch, and by three main entrances, one on the north, another on the south and the third on the south-east. In the northern entrance is a shrine to Bhairava, and in the southern are shrines to Hanumān, Śakti Gaṇapati, and Karuppar—all protecting deities of the fort. Streets have been formed by filling in the ditch when the fortifications were demolished. The walls above the rock, which enclose the main citadel, are comparatively well preserved. The top is easily accessible on the west, on which side narrow steps have been hewn in the perpendicular boulders. From the remains, one may judge that the walls were surmounted by parapets of strong brickwork, serrated by machicolations and pierced by musketry. Nearly half-way up to the top, to the right, is a chamber which was used as a magazine. Opposite to it, on the western slope of a boulder, a little below the top of the fort, is a rock-cut cell containing a *lingam* placed on a square *yónipīṭham*, the spout of



TIRUMAYAM FORT.





which is supported by the figure of a dwarf. On the top of the citadel, is a platform on which a gun is mounted. To the south of this platform is a tarn. On the perpendicular southern slope of the hill are the rock-cut temples of Siva and Visnu. To the north-west of the hill is another tarn, and to the south-east, a tank. Some of the guns and armours have been removed to the State Museum, while the others are preserved locally. The area enclosed by the ramparts is 39.36 acres. The erection of the fort in 1687 A. D.\* is attributed to the Sétupati Vijaya Raghunātha Tévan.

*Places of worship.* Tirumayam† is one of the most important religious centres in the State, and its temples are regarded with great veneration.

The *Satyamúrti Temple* is considered by local Vaiṣṇavites to be second in sanctity only to the temple at Śíraṅgam. It is indeed called *Ādi Raṅgam*, or the original Raṅgam, and is claimed to be older than the temple at the latter place. A festival takes place in *Márgalī*, and lasts twenty days; the first ten are called *pakalpattu*, when the processions take place in the day time, and the last ten, *ráppattu*, when the processions occur at night. It is believed that those who worship the God on the *Ekádaśi* or eleventh day of this festival are sure of salvation. The other important festivals are the *Chitrdpaurṇami* and the *Navarātri*, and those conducted in the months of *Vaikāsi* (May–June) and *Āḍi* (July–August). The fact that Tirumaṅgai Ālvār, the celebrated Vaiṣṇava saint, sang hymns‡ in praise of this God has enhanced the sanctity of the temple.

\* Statistical Account of Pudukkōṭṭai. (1813).

† *Tirumeyyam* (Sanskrit *Satyakṣetra*) is the 'place of Truth'; of *Satyagiri* or the 'Hill of Truth'; *Satyapuṣkarani* or the 'holy tank of Truth'; *Satyagirīś-varar* (Siva) or the 'Lord of the Hill of Truth' and *Satyamúrti* (Viṣṇu) or the 'Lord of Truth'.

‡ Tirumaṅgai Ālvār: *Periya Tirumoli*—II Hundred, v Ten—8th verse; III—vi—9; V—v—2; VI—viii—7; VIII—ii—3; IX—ii—3; X—i—5; XI—vii—5; *Tirukkurundandakam*—verse 19 line 3; and *Periyatirumadal*—verse 126 line 1.

The main *gopuram* has many of the features of the 'late Pàndya' style, such as the corbels with *puspapódigais*, polygonal pillars with *nágapadams* and decorative pilasters. The first *maṇṭapam* has tall pillars containing large crude sculptures. To the left are three shrines facing east, containing *Cakrattávár* or the presiding deity of Viṣṇu's discus, *Andál* and *Kṛṣṇa*; and to the right are a shrine to *Lakṣmī-Narasimha*, and the rooms where the processional vehicles are kept. Entering the second *maṇṭapam*, the visitor turns to the *Amman* shrine to the left. *Ujjìvanittáyár*, the Amman, is believed to be very propitious. To the right is a narrow shrine containing sculptures of the Vaisnava Ācāryas—*Ramánuja*, *Madhurakavi* and others, and the Ālvārs. Behind this *maṇṭapam* is the *mahámaṇṭapam* of the Satyamúrti shrine, which contains a shrine for *Garuda*. This *maṇṭapam* is a structure of the 'late Pàndya' period, and displays on the walls both decorative pilasters and *kumbhapáñcarams*. The recess to the north is called *Sundara Pàndyanukuraḍu*, and leads to the main shrine of Śrī Satyamúrti, which is surrounded by cloistered halls. The shrine proper, which adjoins an overhanging cliff, belongs to the 'late Pàndya' period. The pilasters on the walls are round, with square bases and *nágapadams*; the *idals* have delicately carved lotus petals, and the corbels have *puspapódigais*. The sculptures of Viṣṇu on the *prákáram* are of the Pallava period; and the images are represented as holding the discus (*prayóga cakra*) as if in the act of hurling it.

To the west of this shrine is the rock-cut shrine containing the *Yogaśayanamúrti* or the God in a recumbent posture. The two pillars and the two pilasters are unusually tall; and the corbels have roll ornaments. The main idol is an imposing sculpture lying on a serpent couch; the five hoods of the serpent, which cover the God's head as a canopy, are half drawn backward. The God has two arms, one stretched behind him as if comforting the serpent *Ādiśeṣa*, and the other represented as protecting *Lakṣmī* who is seated on his breast. All round the

main idol, there is a wealth of sculptures, including *Garuḍa*, *Citragupta*, *Márkaṇḍéya*, *Brahma*, the *Dévas*, the *Vasus*, and the *Kinnaras*. Near the eastern wall are two demons, and sheltered near the God's feet, is the figure of *Bhúmi Dévî*, the Earth Goddess. The legend that is associated with this group of sculptures is that when the demons Madhu and Kaiṭabha approached the God in an aggressive attitude Brahma, Lakṣmí and Bhúmi Dévî were frightened. *Ādiśeṣa*, in his sudden wrath, spat poison which consumed the demons, but was immediately stung with remorse at his hasty action without so much as asking his Lord's permission; but the God comforted him with an assurance of his approval of the act.

To the east of the Śrī Satyamúrti shrine are those of the Śenámuḍali and Rāma, and further east is the holy gate through which the principal processional idol is taken out on the *Ekádasi* day in *Márgali*. The *Satyapuṣkarani* is a fine octagonal tank symmetrically revetted.

The processional bronze idol of Śrī Satyamúrti is a fine Pallava specimen, and one of the Ammans is an 'early Cólā' bronze, while the other is quite modern.

The first *manṭapam*, the cloistered halls round the Satyamúrti shrine and the shrine of Rāma are the gifts of Chettiýars. A prominent Chettiýar family of Kāraikuḍi has made endowments for daily offerings and the free distribution of food to the poor.

At the southern end of the street leading to this temple is a shrine to *Védánta Déśika*, the founder of the *Vaḍakalai* sect of Vaiśnavas.

There are thirteen inscriptions in this temple. The earliest is on a slab which is now placed in the western *prákára* of the Satyamúrti shrine, but must have once formed part of a parapet to the steps leading to the cave-temple, and may be ascribed to the latter part of the 8th century or the early years of the 9th century A. D. It mentions a renovation of the cave-temple

and an endowment by Perumbidugu Perumdévi, mother of Sattan Márán, also called Viđéviđugu Vilupéradiaraiyan, a contemporary and vassal of the Pallava kings, Nandivarman II and Dantivarman. This shows that the cave-temple must have been in existence before the reign of Nandivarman II. There is a drip-line on the boulder above. The absence of a pillared *ardhamanṭapam* is characteristic. A dispute between the priests of the Viśnu and Śiva temples for the share of the produce of the temple lands was adjudicated in 1245 A. D., the seventh year of the reign of Māravarman Sundara Pàṇḍya II, by a special tribunal\* composed of the members of the *nádu* representing the towns and villages of the district, the *saṃyamantris* or royal priests, ordinary priests belonging to Tirumayam and other places, and the *araiyars*, and presided over by the Hoysala general Appanna Dañḍanàyaka.

There are two Pàṇḍya inscriptions, one dated (1340 A. D.) in the reign of Jatàvarman Víra Pàṇḍya III, recording the sale of *pádikákával* rights by the assembly of Tirumayam to a resident of Mélakurundanpañai, an adjoining military station, and the other (A. D. 1369), dated in the reign of Jatàvarman Paràkrama Pàṇḍya. Of the Vijayanagar inscriptions two are dated in the reigns of Virúpákṣa I, and Kṛṣṇadéva Ràya, while the third is mutilated. The one belonging to the reign of Kṛṣṇadéva records a gift of land by Śellappa Víra Narasiṅga Ràya Nayakar to both the Śiva and Viśnu temples in the ratio of 2:3. Two inscriptions record gifts by the Suraikkudi chiefs, Paràkrama Pàṇḍya Vijayàlaya Tévar, also called Sempaga Ponnayanár, and Avaiyàndàn Sundara Pàṇḍya Vijayàlaya Tévar. Two others record endowments to secure merit for the Sétupati Dalavoy Raghunàtha of Ramnad, and one of an assignment of the village of Irufjiraiyúr by Dalavoy Vaiyappa Nayakar and others for repairs to the temple. The others are not of much importance.

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\* The terms of the award are summarized on pages 648—49 (*History Vol. II—Part I.*)

In 1924, the late Dewàñ Bahàdúr T. N. Muthiah Chet̄tiyàr had a *kumbábhisekham* performed for this temple.

*The Satyagiriśvaram*.—The front gópuram is modern, but it is a fairly good imitation of a 'late Pàṇḍya' structure. The first pillared *maṇṭapam* contains the shrines of *Bhánu-Umápatiśvara* facing east, that of the *Amman Rája Rájéśvarī* facing south, and one of *Bhairava* and the *Navagrha* group. This group of shrines is known as the *Kílakkóvil* or the 'lower temple'. Further up is the shrine of *Śri Véṇuvanéśvarī* or 'the Sovereign Lady of the Bamboo Forest', the principal *Amman* of the temple. It is a 'late Pàṇḍya' structure, recently renovated. Above this is the rock-cut shrine of *Śri Satyagiriśvara*. The cell containing the *lingam* is at the western end of the cave and faces east; and in front of it is an *ardhamáṇṭapam* with its facade facing south. The pillars and pilasters of the *ardhamáṇṭapam* are of the usual Pallava style, massive and cubical at the base and top, and octagonal in the middle, and carrying a corbel with roll-ornamentation. The *lingam* which rests on a circular *yónipitham*, and the *nandi* are cut out of the same rock. There is a *valamburi Ganesha*. The *dvárapálakas* have only two arms; the one on the north has his clothes reaching down to the ankles, wears an *yajnópavítam* of *rudrákṣa* beads and a peculiar coiffure, and holds up his right hand in adoration, while the other figure rests one of his hands on a club. On the wall opposite to the sanctum is a fine sculpture in bas-relief of a *Lingódbhava*. The walls and the ceiling were once covered with stucco on which were paintings. All that is now left of them is a small patch on the ceiling with conventional carpet designs. This patch of painting covered with the dirt and soot of centuries was recently cleaned. The collection of bronzes includes some good specimens; one of which is a late Còla specimen of *Siva*. The *Kalyáṇamaṇṭapam*, which is quite modern, is the gift of Mr. N. N. Muttukaruppan Chet̄tiyàr of Ràmachandrapuram.

The principal festivals are those conducted in *Chitrai* (April–May), *Ādi* (July–August) and *Mārgalī* (December–January), and the *Navarātri*.

There are five inscriptions here. The earliest contains a line in Pallava *grantha*, which reads *Parivādinidā*, and some Tamil lines which mention *Gūṇasēna*, believed to be a title of the Pallava king Mahéndravarman. Near it was a musical inscription similar to that at Kudumiyāmalai, but it was obliterated in the 13th century, while recording the award of the Hoysala Appanā Dāṇḍanāyaka tribunal mentioned above. The words, that are still legible, refer to such terms of Indian music as *śa* (*dja*), *gāndhāra* and *dhairva* (*ta*). These go to prove that the cave-temple was excavated in the time of Mahéndravarman I; and the architectural features confirm this conclusion. Two inscriptions form the text of the award of the Hoysala tribunal. The other two are dated in the 8th and 11th years of the reign of a Vīra Pāṇḍya; one of which records a grant of land by the *Sabhā* to the temple in consideration of a payment of gold by Irufijirai Uḍaiyān, a vassal of Rāja Rāja III, and the other an assignment of land to the drummers by Tiruveṅkaṭattu Nambi, who was appointed referee under the award of the Hoysala tribunal.

The *minor shrines* include one to an Aiyanār, locally called *Kaliya Perumāl*, and another to Piḍāri. The site where a Vaḍuga (Nāyak) woman is said to have performed *sati* is held sacred.

The *Muslim places of worship* include a mosque, with a tomb close by. Adjacent to the Pillamaṅgalam road, to the south of the mosque, is the tomb of Hazarat Quadri Ibrahim Alim. On the bank of the Tāmaraikāṇṭmoi, just to the west of the fort, is the tomb of another Muslim saint at which offerings are made both by Hindus and Muslims. In the waterspread of the Ālankāṇṭmoi another saint lies buried.

There is also a small *Roman Catholic chapel*.

*The Satyamúrti Secondary School*, founded and endowed by the late Dharmabhúshanam Dewàn Bahàdúr T. N. Muthiah Chéttiyyár of Rámachandrapuram, grew from a Lower Secondary School into a High School. When the Dewàn Bahàdúr relinquished the management, the Education Department took up the school, which is now conducted as a Lower Secondary School. It is housed in a fine spacious building with extensive play-grounds, and an annexe where weaving and other crafts are taught. The *Mártánda Reading Room and Library* is located in this building. To the west of the school are the *Public Offices*, the *Taluk Treasury* and the *Post and Telegraph Office*.

The *Railway Station* is about a mile from the fort. Buses ply from Arimałam, Ràyavaram and Rámachandrapuram in the east, and Pillamaṅgalam and Kónapaṭtu in the west connecting with the South Indian Railway trains at this station. Tirumayam lies at the junction of the main bus route from Pudukkóṭṭai to Madura via Tiruppattír, and the alternate route via Kàraikudi. Good roads link Tirumayam with Viràchchilai and other important Chétti villages in the interior.

There are a *chatram* and a rest-house. The weekly market is held on Saturdays.

Beyond the town, particularly to the west, rise several rocks which are now quarried.

The important tanks in and near Tirumayam are the *Véṅgaikāṇmoi*, the *Támaṛikāṇmoi* and the *Maruṅgirkaṇmoi*, into one end of which the Pàmbàr empties itself to issue again at the other.

**Tulaiyanur**.—(*Tulaiyánúr ; Firka-Tirumayam ; Distance 19 miles ; Population 2,241*) includes about 20 hamlets. It was formerly called *Tulayánilai*. In 1804, Ràja Vijaya Raghunàtha Tonḍaimàn granted lands \* in this village to Brahmins well-versed in the Védic lore. There are numerous shrines to the village gods and goddesses—Aiyanàr, Piḍari and Aṅgàlamman.

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\* *Srótiram lands.*

At *Malaikkudipatti* is a tomb to a Muslim lady who was held in reverence for her ascetic life.

The ruined temple of *Kandisvaram*, dedicated to *Nalamkaṇḍa Mahādeva* (Tamil-*Immaiye taruvár* or “Giver of happiness”), near the hamlet of Kallivayal, deserves mention. There is hardly anything left of the *maingalam* or Brahmin village mentioned in the inscriptions as situated in Tulaiyānilai. The temple contains 10 inscriptions. One is dated 1305 A. D. (38th year of Māṇavarmān Kulaśēkhara I). Two belong to the reign of an unidentified Kulaśēkhara, and record gifts of land to the temple by Uyyavandān Kāṇḍandévan, also called Kulaśēkhara, a chief of Adalaiyūr. Two others are Vijayanagar inscriptions; one, dated 1502 A. D. in the reign of Vīra Pratāpa Rāya, records a lease of tax-free land by Aṭaikkalamkāttār, also called Nāḍunaditta Vijayālaya Tēvar, chief of Śuraikkudi; and the other, dated 1518–19 A. D. in the reign of Krṣṇadéva Rāya, records grants of villages by the same chief to different commanders of his army stationed at different centres. Five others refer to gifts of *jīvitam* lands to different persons by Vairava Vijayālaya Tēvar, another chief of Śuraikkudi.

**Tuttur.**—(*Tūttūr*; *Firka*—*Ponnamarāvati*; *Distance 22 miles*; *Population 823*), at the foot of the Tūttumalai rock, is a fertile village. There are prehistoric urn and cist burials in S. No. 86/4.

**Unaiyur.**—(*Ūnaiyūr*; *Firka*—*Tirumayam*; *Distance 16 miles*; *Population 1,075*), called *Ukiraiyūr* in the inscriptions, was formerly a *pādaippāru* or military station. There are eight inscriptions here, seven in the Agastīvara temple, and one in the Śendāmaraikkan̄an Perumāl temple. Three of them are dated in the reigns of the Pāṇḍya kings Jaṭavarman Vīra Pāṇḍya (acc. 1259 ?) and an unidentified Māṇavarmān Sundara Pāṇḍya, two in the reigns of the Vijayanagar emperors Acyuta Rāya and Mālikārjuna, and two others are royal orders.\*

\* The name of the kings are not mentioned.

The donors include Alagukanda Perumal, probably the *nâdîvân* or administrator of Adalaiyur, belonging to the Suraikkudi line of chiefs. Grants by Veṅgappa and Acyutappa, sons of Sevvappa Vijayalaya Tévar, chief of Suraikkuḍi, to their commanders, and grants for offerings and festivals to Naṭarâja and other idols are also recorded. It is stated in one of the inscriptions that the *ūr* or village assembly remitted the taxes on lands granted to the Goddess in the temple by Kanḍadévan Sundaratoludaiyàn, and that this deed was drawn up by the *madhyasta*\* of the assembly. In this village there is also a *Karupparkovil*.

*Kammangudipatti*, also called *Sammanasur*, is included in the village of Unaiyur. It is the headquarters of a Roman Catholic parish under the control of the Portuguese Diocese of San Thomé de Mailapore, Madras, and contains a church to which a convent and a school are attached.

**Valakkurichchi.**—(*Välakkuṭicci*; *Firka*—*Káraiyyur*; *Distance 13½ miles; Population 518*) is an early Vellala settlement. The Vellalars of this village invited some families of Maṇavars from Maṅgalanādu to settle, and gave them lands in the State. Here are temples to Śiva and Viṣṇu and shrines to Aiyanār and Piḍari.

**Valaramanikkam.**—(*Välaramánikkam*; *Firka*—*Kilánilai*; *Distance 21 miles; Population 881*) is a village marking the southern limits of the State on the Arantangi side. Its old name, as mentioned in the inscriptions, is *Maļavarmánikkam*, meaning the 'jewel of the Maṇavars'. The correct form of the present name is *Valavarmánikkam*, or the 'jewel of the Valavar (Cólas)'. It was an important village in the western part of the *Miṭalai Kúrram*, in the middle of the valley of the Pàmbar †. According to an inscription ‡ on a slab to the west

\* *Madhyasta* is not an arbitrator as the term would seem to indicate, but a secretary or clerk who wrote up the accounts and recorded the resolutions of the assembly.

† விழவைக்காத்துத்து சீபாம்பாத்து மூலாத்து.

‡ P. S. I. 1022.

of the Śiva temple, the place was also called *Aiññūr̥uvanallūr* after the famous medieval merchant guild, the *Aiññūr̥uvar*. An inscription in the temple, dated in the reign of Māravarman Sundāra Pāṇḍya I (acc. 1216 A. D.), refers to a gift to *Nánádésinácciyár*<sup>\*</sup>, probably the name of the Amman of this temple. These lead to the conclusion that the village and the temple received rich gifts from this merchant-guild, and were much patronised if not actually founded by them. Three inscriptions, dated between 1303 and 1354 in the reigns of Jatāvarman Sundara Pāṇḍya, Māravarman Kulaśékhara I and Māravarman Víra Pāṇḍya (acc. 1334 A. D.), record endowments to the temple for daily worship, offerings etc., by Araśu Buddhan Śokkan Kulaśékhara Vāṇadarāyan, a local Bāṇa chieftain. From these inscriptions we learn that *Nárpattéṇyáiranallūr* and *Śivakámī Sundaranallūr* were dévadānam villages belonging to this temple. Two other Pāṇḍya inscriptions, one dated in the reign of an unidentified Sundara Pāṇḍya, and the other in that of an unidentified Víra Pāṇḍya, are not of much importance. Three inscriptions, dated between 1488 and 1499 A. D., record gifts by Ēkpperumāl Tonḍaimān, chief of Arantāṅgi, to his sons Tiruvinaitírttār and Āvuḍaiya Nāyanār and to Accamariyātā (meaning 'One who knew no fear') Tévar; and one, dated 1536 A. D., by Ponnambala Tonḍaiman, another Arantāṅgi chief, to his son Varavinōda. There is one other inscription which does not call for mention.

Válaramānikkam is one of the earliest Kàràla Vellàla settlements. An annual festival is celebrated here at which the various sects of the Vallamban caste assemble.

The weekly market is held on Saturdays.

**Valayapatti.**—(See Ponnamaravati).

**Varpattu.**—(*Várpaṭu*; *Firka*—Ponnamarávati; *Distance 27½ miles; Population 6,433*) is a fertile place with numerous

\* Nánádési refers to the *Aiññūr̥uvar*, who were described as *Nánádésiya* tīsai *Ayirattu Aiññūr̥uvar*. (See History Vol. II—Part I pp. 975-6).

cocoanut palms. Near it is the *Piránmalai* hill which, rising to a height of 2,452 feet, is conspicuous for miles round. It is visible both from Madura and from Trichinopoly. Both the hill and the village\* of the same name, which lies at its western foot, are sacred. The village of Piránmalai contains an important Śiva temple, and on the summit of the hill, which is one immense rock, is a tomb of a Muslim saint, which is frequently visited by large crowds of people. Near it is a Trigonometrical survey station. The hill slopes are well wooded, and the forest area, included within the limits of the State, is marked out into coupes and sold in auction. The forest yields honey and herbs.

The history of Várpaṭṭu is identical with that of Piránmalai and Ponnamarávati. It was formerly known as *Rāngakṛṣṇa Muttu Vira Bhīḍā Samudram*, and lands in it were granted to Brahmins by Daļavoi Narasayya, while returning from a pilgrimage to Rāmésvaram, on behalf of his master Raṅgakṛṣṇa Muttu Virappa Nàyak of Trichinopoly (1682-89 A.D.). It was included in the *pálayam* of the Bomma Nàyaks of Kariśalpaṭṭu-Vàrappúr, when Raghunàtha Ràya Tonḍaimàn annexed it to the State.

There are temples to Perumàl and Śiva, and small shrines to the village deities.

*Melaśivapuri* or *Melaśevalpatti*.—(*Śivapuri West-Distance 25 miles*) contains a modern Śiva temple. The *Sanmárga Sabhá* is a well-known academy for the cultivation of the Tamil language, literature and philosophy. The *Ganéśa-Śen-Tamil-Kallúri* founded by Mr. V. Pl. S. Swàminàthan Chetṭiyàr, trains pupils for the *Vidwán* examination of the Madras University. These flourishing institutions work under the guidance of Mahàinahópàdhyàya Panditamani Kadirésan Chetṭiyar of Mahipàlamपatti. There is also a Reading Room and Library. A Branch Post Office is located here.

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\* The village of Piránmalai and the western slope of the hill belong to the Ramnad district.

*Véndamvatti*.—(*Distance 25½ miles*) is an important Chettiyär village, which contains a Śiva temple constructed by the Nagarattars. The *Tiruvalluvar Váchakaśálai* is a thriving Reading Room and Library.

*Enádi* which is also included in the revenue village of Várpaṭṭu is described on p. 1139.

**Vegupatti**.—(See Ponnamaravati).

**Vendampatti**.—(See Várpaṭṭu).

**Virachhilai**.—(*Viraccilai; Distance 13½ miles; Population 4,382*) is one of the earliest settlements of Kàràla Vellàlars, who later invited some families of Maravars to settle in the village and protect them against the Kónadu section of Vellàlars. It was an important military station during the centuries of Cóla and Pàndya rule. The Śiva temple, the *lingam* in which was called *Ulaka Viṭāngéśvara* in the inscriptions, but is now called *Bilavanéśvara*, was built and endowed in the 13th century, in the reigns of Jaṭavarman Sundara Pàndya and Måravarman Kulaśekhara I by Tirumáliruñjolai Tàdar Śóti Ālvär, a native of Sundara Pàndyapuram in the Kalvàyilnádu, who also made a gift of an *úraṇi*, and received from the *ür*, lands and a tank. Another native of Sundara Pàndyapuram contributed to the erection of the *gópuram*. A deed of conveyance of the village of *Aiññúrvamangalam* to a trustee of the temple of Varaguṇéśvara of Maṭtiyúr or Nṛpaśekhara-caturvédimaṅgalam with the stipulation that the vendee should make an annual contribution in cash or kind to the Bilavanéśvara temple, was lost during a rebellion, and was reinscribed in 1283 A. D. The signatories in some of these records include *Aiññúrvadévan* and *Aiññúrvapéraraiyan*. These show that in the 13th century, Virachhilai was associated with the great merchant guild called the *Aiññúrvavar*. In the 15th and 16th centuries, the village was included in the territory of the Śuraikkudi chiefs. Parákrama Pàndya Vijayálaya Tévar, also called Śembaka Ponnáyanár, is mentioned in an inscription of

the reign of an unidentified Víra Pāṇḍya. Śokkanārāyaṇa Vijayālāya Tévar (1449 A. D.) made endowments to the temple, and reduced the taxes on Virāchchilai, Kóttiyúr (Kóttúr) and other military stations, in recognition of the help that they had rendered him by killing a Pallavarāya of Valuttúr (Vaittúr), and repulsing his forces when they invaded the territory of the Tévar. Pallikondaperumāl Vijayālāya Tévar gave to the temple part of the village of Vellír. The other Śuraikkudi chiefs, who made gifts to the temple, were Aḍaikkalaṅgāttān Nādumaditta Vijayālāya Tévar, and Rāyappar son of Kāttar Vijayālāya Tévar. In the 17th century, the village was under the rule of the Sétupati. An inscription in the temple records a gift of land to meet the expenses of a palanquin festival, repairs to the temple and feeding of Brahmins—all to secure merit for Sétupati Tirumalai Raghunātha Kātta Tévar (1645–70). Soon after Raghunātha Rāya Tonḍaimān got the *pálayam* of Tirumayam from Vijaya Raghunātha Kilavan Sàtupati, he extended his territory as far west as Virāchchilai and Ponnamarāvati. Lands to the west of Virāchchilai belonged to the Púcci Nāyak of Marungāpuri. The Tonḍaimān secured the affections of the people by promising them liberal concessions and remissions of taxes, and with his brother, Namana, marched against the Púcci Nāyak, subjugated him, and annexed the district west of Virāchchilai including Oliyamaṅgalam and Ammankurichchi. In 1803, the Púcci Nāyak submitted his claim to this district to the Madras Government through the Collector of Madura. The Tonḍaimān submitted to the Resident at Tanjore ‘the instruments’\* on which he based his claims, and represented that the claim of the Marungāpuri chief was a ‘design to create trouble in the boundaries of his territory’. Mr. Watts, Collector of Madura, examined witnesses, collected evidence and reported to the Madras Government, who, on February 15, 1804, ordered as

\* Probably orders from the Nāyak kings of Trichinopoly permitting the Tonḍaimān to subjugate Púcci Nāyak, and enjoy the lands that he occupied.

follows: "... ..... We are given to understand that the villages in question do actually belong to Poochy Naick; and yet, as they have long been enjoyed by Tonḍimān, the Governor-in-council has decided that they must now be considered the property of Tonḍimān.....".

Eighteen inscriptions at Virāchchilai have been copied and published. Eleven are dated in the reigns of the Pāṇḍya kings Māravarman Kulaśekhara I, Jatāvarman Sundara Pāṇḍya, Māravarman Śrī Vallabha, Māravarman Vīra Pāṇḍya, an unidentified Vīra Pāṇḍya and an unidentified Śrī Vallabha, and four in the reigns of the Vijayanagar emperors Dévarāya II, Krṣṇadéva Rāya and Veṅkata I. One other refers to Tirumalai Raghunātha Sēṭupati of Ramnad, and another to a covenant among the residents that whenever there was a fight, the circumstances would be inquired into by the assembly and the guilty person fined 12 *pāṇums* which would be paid to the temple, and that a compassionate allowance would be given to the dependents of those who died fighting, but not of those who committed suicide by taking poison.

The Bilvavanéśvara temple was recently renovated. The temple of the *Piḍdi* *Anigdālaman* is of much local renown. There is a Śaivite *Gurupūjai maṭam*. Virāchchilai has a reputation for turmeric and yams (*Typhonium trilobatum*). There are some good flower-gardens.

There are a Branch Post Office and a State Anglo-Vernacular School. The weekly market is held on Sundays.

Close by is the important Chettiyyār *nattam* of *Lakshmi-puram* which contains a modern Śiva Temple built by Chettiyyārs.

## Statistical Appendix to the Gazetteer.

The following are the population figures according to the *Census of 1941*.

### *I. Area and Population of Taluks.*

Taluk.	Area.	Number of towns.	Number of villages.	Population.	Density per square mile.
Álaṅguḍi Taluk	347	3	134	1,50,755	434
Kolattúr Taluk	465	1	149	1,27,852	275
Tirumayam Taluk	367	6	141	1,59,741	435
Pudukkóṭṭai State	1,179	10	424	4,98,348	373

### *II. Distribution according to sex.*

	Males.	Females.
Álaṅguḍi Taluk	74,254	76,501
Kolattúr Taluk	62,914	64,938
Tirumayam Taluk	75,424	84,317
Pudukkóṭṭai State	2,12,592	2,25,756

### *III. Percentage of increase over the population of 1931.*

	10'55
Álaṅguḍi Taluk	...
Kolattúr Taluk	11'38
Tirumayam Taluk	6'82
Pudukkóṭṭai State	9'40

### *IV. Number of towns and villages classified according to population.*

	No.	Population.
Towns with a population of over 20,000	...	1
Towns with a population of between 10,000 and 20,000	1	34,188
Towns with a population of between 5,000 and 10,000	4	11,829
Villages and towns with a population of between 2,000 and 5,000.	32	24,492
Villages with a population of between 1,000 and 2,000	103	90,543
Villages with a population of between 500 and 1,000	134	1,41,525
Villages with a population of below 500	159	96,901
		38,870

*V. Distribution by communities.*

## (a) Hindus.

	Brahmins.			Backward classes.			Others.			Total.
	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	
Alangudi	7,886	3,829	4,057	25,237	12,544	12,693	1,04,408	51,443	52,960	1,37,526
Taluk.										
Kolattur	1,503	744	759	21,687	10,686	11,001	92,156	45,490	46,676	1,15,346
Taluk.										
Tirumayam	4,587	2,347	2,240	23,071	10,862	12,209	1,21,548	57,182	64,416	1,49,206
Taluk.										
Pudukkottai	13,976	6,920	7,056	60,905	34,092	35,903	3,18,107	1,54,055	1,64,052	4,02,078
State.										

## (b) Sikhs.

	Total.	Males.	Females.
Álañgudi Taluk	...	5	2

## (c) Muslims.

	Total.	Males.	Females.
Álañgudi Taluk	...	6,461	3,150
Kolattur Taluk	...	4,784	2,131
Tirumayam Taluk	...	5,730	2,806
Pudukkóttai State	...	16,975	8,087

## (d) Indian Christians.

	Total.	Males.	Females.
Álañgudi Taluk	...	6,731	3,269
Kolattur Taluk	...	7,722	3,873
Tirumayam Taluk	...	4,804	2,277
Pudukkóttai State	...	19,257	9,419

## (e) Others (Europeans, Anglo-Indians and Non-Indian Asiatics).

	Total.	Males.	Females.
Álañgudi Taluk	...	32	17
Tirumayam Taluk	...	1	...
Pudukkóttai State	...	33	17

*VI. Number of occupied houses.*

	Total.
Álañgudi Taluk	...
Kolattur Taluk	...
Tirumayam Taluk	...
Pudukkóttai State	...
Number of houses in towns	...
" " villages	...

17,245

72,799

*VII. Literacy.*

	1941.		1931.	
	Actual No.	Percentage.	Actual No.	Percentage.
Literates (Total)...	60,730	13·85	45,238	11·29
Males	52,310	24·61	41,326	21·6
Females	8,420	3·73	3,912	1·9

*VIII. Population\* of the towns and villages described in the Gazetteer, 1941.*

[Towns are marked T.]

## ALAṄGUḌI TĀLUK.

Ādānakkōṭṭai	...	1,960	Mūlūr	...	1,285
Adirāṇviḍutī	...	344	Páčchikōṭṭai	...	1,024
Ālaṅguḍi (T)	...	2,959	Palaṅgarai (Pálaiyúr)	...	636
Ambukkóvil	...	840	Pallattivíḍutī	...	1,156
Gaṇapatipuram	...	711	Pallavaránpatṭai	...	2,394
Kaikkurichi	...	913	Perūṅgalúr	...	2,675
Kallukáranpaṭṭi	...	645	Piláviḍutī	...	1,943
Karambalkudu (T)	...	4,015	Ponnamvíḍutī	...	1,815
Kattakkurichi	...	413	Pudukkōṭṭai (T)†	...	34,188
Kavinád Kílavaṭṭam	...	988	Pudukkōṭṭaivíḍutī	...	1,789
Kavinád Mélavaṭṭam	...	1,227	Pulavaṅgádú	...	743
Kílappaṭṭi Rásiamáṅgalam	...	682	Puttámbar	...	1,219
Kílattúr	...	1,297	Púvaraśakuḍi	...	1,195
Kírettúr	...	367	Raghunáthapuram	...	1,046
Kóttakkóṭṭai	...	1,588	Sembáttúr	...	760
Kóvilúr	...	1,505	Semmatíviḍutī	...	1,627
Kulaváipapatti	...	1,237	Śéndákkudi	...	692
Maḷaiyúr	...	1,506	Śeṅgamédu	...	935
Máṅgádu	...	1,544	Śottuppálai	...	539
Máṅgóṭṭai	...	2,227	Tirukkaṭṭalai	...	1,133
Maṇianubalam	...	489	Tirumáṇjéri	...	888
Máñjamvíḍutī	...	1,516	Tiruvaraṅgulam	...	787
Méláttúr	...	592	Títtánvíḍutī	...	728
Múkkampaṭṭi	...	544	Vadakádu	...	3,057
Mullaṅkurichi	...	3,192	Vadaválam	...	2,915

\* The population figures given in the Gazetteer are those of the Census of 1931.

† Pudukkottai Town:—Males 17,170; Females 17,018

Hindus:—Brahmins 6,687;	Scheduled castes 2,828;	Other Hindus 21,517
Total 30,592.		

Muslims:—2,473.

Christians:—1,178.

Others:—5.

Occupied houses:—6,409.

ALAṄGUDI TALUK—*cont.*

Vágaváśal	...	975	Várāppúr	...	828
Váļavampaṭṭi	...	715	Veňkaṭakulam	...	1,283
Vallattirákóṭṭai	...	955	Veṇṇávalkuḍi	...	2,191
Vánḍákóṭṭai	...	374	Vijayaraghunáthapuram	...	200

## KOLATTÚR TALUK.

Álattúr	...	688	Máráyapaṭṭi	...	623
Amburáppaṭṭi	...	790	Marudúr	...	178
Ammáchatram	...	1,185	Máttúr	...	922
Ánḍakulam	...	2,519	Mélapuduuvayal	...	905
Ánnaváśal	...	3,649	Mínavéli	...	1,585
Áriyúr	...	473	Minnátítúr	...	1,985
Búdagudi	...	921	Mullaíyúr	...	497
Chéṭṭihaṭṭi	...	1,101	Múṭṭampáṭṭi	...	469
Gúḍalúr (Kúḍalúr)	...	296	Muttukkáḍu	...	650
Irumbáli	...	391	Náṅgupáṭṭi	...	754
Kaṭavampaṭṭi	...	640	Náñjur	...	880
Kaļamávúr	...	1,797	Nárttámalaī	...	615
Kalkuḍi	...	980	Níṛpaļani	...	1,266
Kaṇpaṅguḍi	...	510	Oduvanpaṭṭi	...	814
Kattalúr	...	645	Panaṅguḍi	...	118
Káṭṭukkóṭṭaipaṭṭi	...	356	Parambúr	...	1,589
Kílaiyúr	...	1,442	Perámبúr	...	1,264
Kílakurichi	...	884	Perumánaḍu	...	964
Kíljanúr	...	874	Peruñjunai	...	425
Kílukóṭṭai	...	1,819	Péyal	...	385
Kíranúr (T)	...	2,831	Pinnaṅguḍi	...	328
Koḍumbálúr	...	985	Poyyámaṭṭi	...	1,162
Koļattúr (Kulattúr) §	...	1,525	Puliyúr	...	1,657
Kuḍumiýámalai	...	1,025	Pulvayal	...	1,104
Kumáramanagálam	...	494	Rájagini	...	1,288
Kunnándárkóvil	...	372	Rásalipáṭṭi	...	1,988
Kunnátítúr	...	1,114	Satyamanágalam	...	1,432
Latchumianpaṭṭi	...	1,734	Seṅgaļúr	...	1,162
Ol (Lechchumanpaṭṭi) §	...	1,734	Sittannaváśal	...	612
Mađiyamullúr	...	585	Tachampáṭṭi	...	369
Maṇḍayúr	...	1,610	(Tachchhampaṭṭi) §	...	429
Maṅgutévanpaṭṭi	...	878	Talíñji	...	429
Máṅguḍi	...	1,548	Táyinippáṭṭi	...	308

§ Approved official spelling.

KOLATTÚR TALUK—*cont.*

Tenunávúr	...	2,362	Valiyampat̄ti	...	1,057
Téngátinippat̄ti	...	1,181	Vattanákkurichi	...	1,110
Tennañguđi	...	245	Vayalógan	...	1,633
Tennatiraiyanpat̄ti	...	967	Vellánúr	...	1,278
Terávúr	...	994	Vilápatāti	...	613
Tiruvéñigaváśal	...	196	Vilattupat̄ti	...	1,599
Toḍaiyúr (Tuḍaiyur) §	...	701	Vírakkuđi	...	, 894
Ucháñi (Uchcháñi) §	...	336	Virálimalai	...	1,550
Uḍayálipat̄ti	...	1,917	Virálúr	...	1,552
Upjiliyakkuđi	...	994	Virudápat̄ti	...	298
Vaittúr	...	1,462	Viśalúr	...	208
Válamañgalam	...	327	Viṭṭampat̄ti	...	408

## TIRUMAYAM TALUK.

Ádanúr	...	1,401	Kílappanaiyúr	...	1,315
Álavayal	...	1,308	Kíllattanaiyam	...	1,047
Ammañkurichi	...	1,081	Kónápat̄tu	...	2,592
Aramañapat̄ti	...	411	Konnaiyúr	...	1,711
Araśamalai	...	763	Kóttaiyúr	...	1,342
Arimalam (T)	...	6,620	Kóttur	...	†3,032
Áttúr	...	586	Kulamañgalam	...	1,351
Chittúr	...	225	Kúlipirai	...	3,189
Dúrvásapuram	...	1,294	Kuruñgalúr	...	705
Émbal	...	1,932	Lembalakuđi	...	2,259
Énappat̄ti	...	148	Madagam	...	150
Gúḍalúr	...	514	Mallañguđi	...	323
Ídaiyáttúr	...	1,188	Maṭavámadurai	...	2,465
Ílañjávúr	...	739	Mélanilaivayal	...	1,779
Irumhánádu	...	790	Mélappanaiyúr	...	3,262
Kallampat̄ti	...	691	Mélatthanaiyam	...	1,057
Kaṇnañgárákkuđi	...	509	Mélu	...	1,317
Káṛpanúr	...	*1,302	Meyyapuram	...	956
Kárnaiyúr	...	2,815	Miraṭṭunilai	...	2,158
Kárammañgalam	...	1,103	Múlañguđi	...	1,288
Kílánalai (village—Pudunilaivayal)	...	1,267	Nallambálamsamudram	...	908
			Nallúr	...	1,101

\* Total population of Bits I and II.

† Includes Nachchandupat̄ti.

§ Approved official spelling.

TIRUMAYAM TALUK—*cont.*

Nedun̄gudi	... 1,616	Sattianúr	... 345
Neykkóoram	... 663	Söngírai	... 2,920
Neyvásal	... 1,500	Séranúr	... 303
Nerijjikkuđi	... 700	Sévalúr	... 1,582
Olyamañgalam	... 1,560	Sókkanáthapatti	... 72
Pálakkurichehi	... 1,298	(Chokkanáthapatti) §	
Palivásal	... 618	Sundaram	... 567
Péraiýúr	... 305	Táñjúr (village Samudram)	... 1,055
Perundurai	... 272	Tékkatđúr	... 2,250
Perungudi	... 2,778	Tirukkálamhúr	... 3,245
Pillamañgalam (T)	... 3,430	Tirumayam (T)	
Ponnamarávati (T)	... 11,829	(Tirumayyam) §	4,752
Pulivalam	... 596	Tulaiyánúr	... 2,287
Rámachandrapuram (T) (Panaīgudi)	... 6,045	Tútúr	... 868
Rángiyam	... 3,120	Únniyúr	... 1,292
Rárápuram	... 501	Válakkurichchi	... 498
Ráyapuram—Kílánilai	... 2,484	Válaramánikkam	... 911
Ráyavaram	... 2,824	Várpaṭtu (T)	... 7,075
		Viráchhilai	... 4,872

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§ Approved official spelling.

## SUPPLEMENT TO THE MANUAL.

### WHAT THE DARBAR HAVE DONE FOR THE RYOTS.

It is sometimes asked,—*what have the Darbar done for the ryots?* We propose to answer this question in a brief chapter presenting as a comprehensive whole, the facts set forth in the *Manual* and the concluding pages of the *History*, and bringing them up to date.\*

In the first place, the question “what have the Darbar done for the ryots?” overlooks the fact that practically the whole of the expenditure that the Darbar incur is for the benefit of the ryots, since the majority of the inhabitants of the State are ryots. Some people seem to imagine that if a main road is constructed or maintained, that does not benefit the ryots, but only if a village road is made. That is a patent fallacy. The main roads enable the ryot to reach his markets, and village roads are of no use without main roads.

The expenditure on irrigation is for the ryots' benefit; so is a great deal of the expenditure on Courts and Police (how would the ryots like to be deprived of resort to the Courts and of the protection of the Police?), and that on Rural Dispensaries, and to a considerable extent that on the Central Hospitals, and that on Rural Schools, and to some extent that on the College.

The expenditure on the Revenue Department itself is largely for the ryots' benefit. The Revenue Department does not only collect Revenue. It attends to innumerable things for the ryots' benefit, including the assignment of land and the grant of remissions, ; and if there were no Revenue Department, there would be no revenue and nothing at all to spend for any one's benefit !

It is sometimes remarked that most of the Darbar's expenditure is on salaries, and therefore only benefits Government servants. This is a most absurd criticism. The expenditure

\* Up to the end of fasli 1352.

of most Government Departments inevitably consists mainly of expenditure on salaries. Government Departments are composed of persons who are paid for rendering various services to the public—such as Judges, Magistrates, Policemen, Revenue Officials, Medical Officers, Teachers, Sub-Registrars and so on. What is it suggested that the Darbar should spend its money on, if not on paying wages to all these officers? The Department of Public Works is, of course, to some extent an exception, and in that, the percentage of establishment charges to total expenditure was 24.57 in fasli 1352. This cannot be regarded as excessive. To take the Education Department alone, it is generally considered that education is beneficial. But the expenditure of the department naturally consists mainly in the pay of the teachers. All this is quite obvious, if any one cares to see it.

Nothing is so important to the ryot as his irrigation sources. So, let us first see what the Darbar have done for him in this direction in recent years. One occasionally hears the complaint, that the Darbar have not been paying sufficient attention to irrigation works.

Another complaint is that, since the amalgamation of the Minor Irrigation Department with the Public Works Department, less attention has been paid to them. Both statements are the reverse of truth. In the last nine years the Administrator has been paying constant personal attention to irrigation works, devoting about 4 mornings a week, and both morning and evening when in camp for *Jamabandi* and other times, to inspecting them.

A fair measure of the far greater attention paid to irrigation works in recent times than formerly is afforded by the fact that in the Darbar's printed index the heading "Irrigation" in 1933 covered 3 pages, while in 1939 it covered 27 pages, besides 7 under Relief Works, making 34 pages in all, in 1941 over 23 pages, and in 1942 over 16 pages! This shows how enormously the correspondence relating to irrigation works has increased.

In fact, a far larger number of tanks have been repaired since the amalgamation of the Major and the Minor Irrigation Departments than before. At the end of fasli 1343 the number of Government tanks requiring repairs was 877. It was only 2 at the close of fasli 1352. The average number of tanks repaired annually in the six faslis 1338 to 1343 was 437, while the number repaired annually in the six faslis 1344 to 1349 was 523. The number of 'works' relating to *Irrigation* tanks rose to 893 in fasli 1350, and stood at 672 in fasli 1351. It fell to 393 in fasli 1352 on account of the postponement of all escapable works, and also no doubt owing to the fact that so much had already been done. At the same time, owing largely to the fact that the Administrator never passes an estimate of any importance without inspecting the tank first, and is constantly inspecting tanks to see what repairs they really require and whether sluices or calingulas are necessary, the work has been done far more economically. It has been possible to cut down or disallow estimates, and to stop useless and expensive works such as sandvents, scour sluices and grade walls.

The average annual expenditure on irrigation works for faslis 1322 to 1343 (including extraordinary expenditure incurred in repairing breaches caused by floods in the abnormal years 1331 to 1338 and 1340 to 1343) was Rs. 1,02,233.

The aggregate of the actual expenditure\* in faslis 1344 to 1352 amounts to Rs. 9,45,806. Though much of this was

* Irrigation.		Flood-damages or Relief Works.	
Fasli 1344	Rs. 1,62,440	Fasli 1344	Rs. 75,837 (R. W.)
" 1345 "	82,755	" 1345 "	87,241 (R. W. & F. D.)
" 1346 "	70,903	" 1346 "	1,898 (F. D.)
" 1347 "	46,105	" 1348 "	61,577 (R. W.)
" 1348 "	24,796	" 1349 "	1,06,250 (F. D. & R. W.)
" 1349 "	17,977	" 1350 "	91,949 (F. D.)
" 1350 "	17,405	" 1351 "	42,851 (F. D.)
" 1351 "	24,899	" 1352 "	5,261 (F. D.)
" 1352 "	25,662	Total Rs.	<u>4,72,864</u>
Total Rs. <u>4,72,942</u>			

expenditure on repairing damages caused by floods and on Relief Works opened to give work to those unemployed owing to drought, it must not be forgotten that the latter expenditure was directed not to rectifying accidental damage but to putting the bunds of tanks in thorough order, and that work thus done must be regarded as maintenance work executed in advance, which ought to be recouped by reducing expenditure in subsequent years. This is why in faslis 1346—1348 and in 1351, the allotments for irrigation had to be slightly curtailed. Even with the temporarily reduced allotments, the Darbar continued to effect improvements in addition to mere maintenance. Beyond merely closing breaches, the works for the repair of flood damages included extensive repairs both to masonry works and to the bunds of tanks. 25 per cent of this expenditure, or about Rs. 1,18,216 can safely be taken as expenditure on maintenance.

Under 'Irrigation' a sum of Rs. 70,900 was provided in the Revised Estimate for Fasli 1352; but the whole amount could not be spent, as many works had to be postponed, owing to the abnormal increase in the prices of materials and wages, and the difficulty of getting contractors.

The total expenditure on irrigation works in faslis 1344 to 1352 gives an average of Rs. 1,05,089, i.e., Rs. 2,856 in *excess* of the average of Rs. 1,02,233 for the period—faslis 1322—1343. A sum of Rs. 26,340 has been spent on anti-erosion works\* in faslis 1348 to 1352. These works are of great importance to prevent silting.

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\* Anti-erosion work.

Fasli 1348	Rs.	3,940
" 1349	"	5,504
" 1350	"	5,813
" 1351	"	5,939
" 1352	"	5,144
		<hr/>
		26,340

The net result is that it may now be said without fear of contradiction that the tanks in the State have never, at any period in the State's history, been in such good order as they are at present. It is a striking fact that when the Darbar wished to open Relief Works, their difficulty has been to find tanks that required extensive repairs, and consequently a number of *üranis* have had to be repaired, and 30 miles of road constructed, though it is contrary to the Darbar's policy either to repair *üranis* or to make new roads. A considerable sum was also spent on improving village sites.

It would be quite untrue to suggest that the tanks breached in 1939 because they were in bad order. Even tanks of which the bund is in perfect order may breach in high floods (for example, the bund of *Tamarai kañmoi* at Tirumayam, which has a road on it, did in 1935); and these floods were so violent that even *solid masonry calingulas in perfect order* were washed away.

In regard to remission, the Darbar have shown unexampled liberality. Though the Revenue Settlement system in Pudukkóttai does not contemplate the grant of remission of kist as a matter of course, and it is supposed to be granted only in years of severe calamity, when there has been widespread failure of crops over extensive and well-defined areas, the Darbar have, as a matter of fact, granted liberal remissions in several faslis on lands that either had been left uncultivated owing to shortage of water or, if cultivated, had failed to yield a four anna crop. Even full remission of kist has been granted on lands that failed to yield for three consecutive years. In Fasli 1352, the Darbar granted remission of full assessment in 14 villages in Tirumayam firka, 4 villages in Virachchilai firka, 22 villages in Viralimalai firka, 5 villages in Vallanad firka, 2 villages in Pudukkottai firka, 13 villages in Sengirai firka and 6 villages in Kilanilai firka on wet lands that failed to yield at least a 4 anna crop on account of shortage of water. The total

remission granted in the fasli amounted to Rs. 44,003. The kist payable normally in four instalments has been collected in some years in six, and in others in eight, instalments. In 1937, the Darbar prohibited the distrant of cattle for recovery of land revenue.

To encourage ryots to sink wells, the Darbar have reduced the rate of interest on well-sinking loans from 4% to  $3\frac{1}{2}\%$ . The collection of instalments of agricultural loans has been postponed in bad years.

Another most important boon to the ryots, that has attracted less attention than it deserved, is that the system of collecting *Kudisvámiyam*, or land value, of State lands assigned to ryots for cultivation, has been abolished. The old practice was to collect a lump sum of anything up to about 15 years assessment. This has been discontinued in order to encourage people to take up lands for cultivation, and lands are now assigned free, except specially valuable lands or lands for which there is much competition. The *cowlé* system of assigning lands has also been introduced. That is, to assist ryots in improving the lands assigned to them, only one-third of the assessment is charged for the first year, two-thirds in the next year, and the full assessment only in the third year.

The Darbar have also taken measures to help ryots whose lands have been bought in by the Government for arrears of revenue. In January 1940, they ordered that if *pattadars* on account of whose default any lands had been bought in by the Government for arrears of revenue, or their heirs, applied for the reassignment of such lands within three faslis after they had been bought in, and paid the sum due according to rules, the lands would be reconveyed to them forthwith. The Darbar ordered at the close of Fasli 1352 that if such pattadars or their heirs, or persons interested in such lands paid the arrears, etc., before the end of December 1943, the lands would be restored to the original pattas unless they had been assigned to anyone else.

The digging of wells is another direction in which more activity has been shown in recent years than at any other time in the history of the State. In 1935 the State was faced with the possibility of a drinking water famine. The Darbar started sinking wells as fast as they could. In faslis 1345 and 1346 alone the Darbar sank 323 new wells and repaired 129 old ones, and spent about Rs. 1,29,460. There are now 824 drinking water wells in the State. Between Faslis 1343 and 1351, no less than 702 new wells were sunk.\* The Darbar bought a Calyx Drill at a cost of Rs. 12,600 and a considerable number of wells have been bored with this, and some with hand-boring sets. The Darbar have a list of wells to be taken up when funds permit, a few being worked off each year. In addition to digging wells, the Darbar have cleared silt from a very large number of *urapis* or otherwise repaired them.

"No new roads" is the policy of the Darbar, as already stated. The State has already a mileage per 100 sq. miles, for which the Darbar have not found a parallel anywhere else in India. Yet, the Darbar have, as a matter of fact, constructed 30 miles of new roads as Relief Works in the last nine years, as mentioned above.

The officers of the Agricultural Department carry out demonstrations on the lands of the ryots themselves in the mofussil. Economic sowing and transplanting, scientific methods of ploughing, improved manuring, the use of improved strains of paddy, ragi and groundnut, the extension and improvement

\* The following table shows the expenditure incurred in sinking new wells and improving old ones.

Fasli.	Expenditure.	Fasli.	Expenditure.
1343	Rs. 3,948 7 1	1348	Rs. 4,989 10 8
1344	" 23,908 13 3	1349	" 3,655 7 6
1345	" 1,24,447 6 4	1350	" 3,382 8 6
1346	" 31,047 5 7	1351	" 2,578 12 3
1347	" 12,517 14 9		
	Total for the nine faslis	"	2,10,476 5 11

of economic crops such as sugar-cane, tobacco and fruit culture, are all being popularised. The Darbar offer grants to ryots to improve their breed of cattle. Cattle exhibitions have sometimes been held during important festivals. Free grazing of goats is allowed on all Revenue porambokes. Officers have been specially trained to instruct the ryots in poultry-farming, bee-keeping, cashewnut-roasting, and jaggery-making, which the Darbar hope will, in course of time, become important cottage industries.

With a view to induce the ryot:—

- (1) to avoid extravagant expenditure on marriage, etc., or jewellery,
- (2) not to waste money on drink,
- (3) to try to save money and put it into a Co-operative Credit Society.
- (4) to combine their labour for works for the common good,
- (5) not to commit nuisance near houses or drinking water sources,
- (6) to occupy their spare time with useful work, such as spinning, gardening, rearing poultry, etc.,
- (7) to dig as many wells as possible,

and (8) to take up dry land for cultivation, the Darbar have appointed a Rural Improvement Officer. They have sanctioned the establishment of 6 poultry pens at the Town Agricultural Farm, a similar poultry farm in the S.V.R. Home, and 2 poultry pens at Virálimalai and Kíranúr. The officers in charge of the several poultry farms have been directed to take steps to improve the breed of poultry in villages from the centres of which they are in charge. Eggs are sold for setting, so that the chickens may be hatched by the ryots' own hens. Certain villages (Vallattirákóṭṭai, Mànijamvíduti, Vellanúr, Satyamangalam, Venṇávalkuḍi, Miraṭṭunilai, Ádanakóṭṭai, Kàraiýúr

Vaḍakāḍu, Veñkaṭakūlam and Kīlatémuttupāṭti) have been selected, and each has been placed in charge of either the Rural Improvement Officer or a Touring Veterinary Assistant, or Agricultural Instructor, with a view to making them "model villages".

With a view to popularise spinning and weaving, the Darbar sent two school teachers to Tiruppúr for training for a period of three months at the All India Spinners' Association. One has since been posted to the State School at Śembúti and the other to that at Parambúr. Each of these schools trains a certain number of pupils for 1½ hours a day on 6 days in the week. Instruction in weaving is now imparted to the senior students in four schools.

Cumbly-weaving was originally an important cottage industry in this State. The cumblies were, however, very crude and coarse, and in late years the industry has dwindled. In order to teach the cumbly weavers better methods, the Darbar arranged to get two experts in spinning and weaving from British India. But, unfortunately, the local cumbly weavers were not willing to undergo training under them.

It is often complained that the Darbar have done nothing to encourage industries in the State. It is no doubt most desirable to establish industries so that the people may not be entirely dependent on an occupation so precarious as agriculture is in Pudukkóṭṭai. Unfortunately, there is not much scope for industrial development in Pudukkóṭṭai. There are no mines, though iron does occur, and no important raw materials are produced in large quantities. The Darbar have, however, done what they could. They have made various attempts to get outside capitalists to work the iron deposits, but the verdict has always been that they are not sufficiently rich to repay exploitation.

They have sanctioned loans at low rates of interest to the promoters of various industries. For instance, they advanced

Rs. 1,500 to a Soap Factory, Rs. 5,000 to a Tannery, Rs. 1,000 to a Weaving Factory, Rs. 2,000 to a Syrup and Perfumery Factory, and Rs. 3,000 to the Tiruvappūr Weavers' Union. A Match Factory was started in Pudukkōṭṭai, and the Darbar took shares in it to the value of Rs. 5,000 but in due course, it had to be liquidated.

The Darbar made a very earnest attempt to promote consolidation of holdings. They placed a Revenue Inspector on special duty, but, in spite of his best efforts, it was impossible for him to do anything owing to the innate conservatism and lack of enterprise of the ryots.

The Darbar repeatedly approached the Madras and Mysore Governments in order to secure a supply of Cauvery water to the State. After prolonged discussion, the Madras Government finally agreed to let us have water for certain enclaves. The ryots in this area, however, declined to accept the rates that the Madras Government had fixed under the arrangement, and the Darbar had, therefore, to inform the Madras Government that they could not proceed with the scheme.

The War has made it necessary for India to grow more food so as to be independent of foreign sources of supply, which have either been actually seized by the enemy, or can no longer send supplies to India, owing to shortage of shipping or danger in transit. Pudukkōṭṭai has joined in the all-India "Grow More Food" campaign. The Darbar have ordered that for the duration of the War, no water rate shall be charged on food crops raised on dry lands and irrigated with permission. With a view to encourage ryots to increase the area under cultivation the Darbar only charge single assessment (without levying any penalty) for the unauthorised cultivation with food crops of assessed waste lands and porambokes, if the occupation is not objectionable and the porambokes are adjacent to patta lands. The Administrator and the Assistant Administrator have inspected the fallows in the ayacuts of tanks systematically and

urged the owners to cultivate them. With the object of obtaining the maximum cultivated area in the interests of the State subjects as a whole—so as to combat scarcity and rising prices, the Darbar passed “The Pudukkottai Uncultivated Lands (Imposition of Penalty) Regulation No. XVIII of 42” enabling them to impose a penal assessment on land owners who without reasonable cause either do not cultivate their land or fail to cultivate them properly. They are gratified that there has been no occasion so far to take action under this Regulation which no doubt has had a wholesome effect. The Darbar have issued a Press Communiqué on the importance of using under-milled rice and a notification under the Defence of India Rules ordering the mill owners in husking paddy, so to polish it that not more than 25% of the bran is removed, and prohibiting the double polishing of rice. Tapioca is now grown in the Agricultural Farm and in the premises of vattam cutcheries, Dispensaries, School buildings and other buildings where there are watchmen. Ryots have been warned against extending cotton cultivation and advised to grow more food crops instead, and also to grow pumpkins on the foreshores and water spreads of tanks during the dry season. For such cultivation no charge is levied. The importance of growing more food is stressed in the National War Front meetings, and propaganda is carried on by means of distribution in villages and schools of songs on the “Grow More Food Campaign”. As a result of these efforts the area under cultivation actually increased in Fasli 1352 by 30,600 acres or 11.05% of the area under cultivation. The Darbar have assured cultivators of their readiness to buy such quantities of food-stuffs in the open market as may be necessary to prevent any serious fall in the level of prices due to increased production. They are always ready to help the ryots to get good seed, either by sale at cost price or by granting loans. They are also prepared to grant loans at a low rate of interest to buy manure, to sink wells, to buy plough-cattle and to reclaim waste lands. The expert in charge of the Agricultural Farm in the Town, and the

Touring Agricultural Instructors are giving the ryots any advice that they may need on agricultural matters. It is for the ryots to take advantage of these benefits, to bring more lands under plough, and to raise more and more food crops, vegetables and fruit. The Darbar have taken effective steps to prevent traders from taking undue advantage of the unsettled condition of the market and trying to profiteer. The War Prices Advisory Committee, that the Darbar have constituted, meets every month and fixes the prices of essential food-stuffs. The Darbar have appointed a special officer, designated the *Food Prices Control Officer*, to prevent such war-time offences as hoarding, profiteering and 'black-marketing'. The effect of these measures has been salutary, and food-stuffs are sold at reasonable prices.

From April 15, 1943 the import of paddy has been regulated by the quota allotted by the Controller of Civil Supplies Madras and arranged for through the Grain Purchase Officer, Tanjore. This arrangement has secured for the State the quantity required for consumption. The Darbar have also arranged for the equitable distribution of sugar, kerosene etc. In the matter of distribution of food stuffs and essential commodities the Darbar are glad to have had the help of several co-operative store societies, the number of which has increased from 5 to 18.

**Erosion and silting:**—The Darbar are anxious to control soil erosion. The imperative need for its control has been explained at length separately (pages 1242 to 1244-B). They have so far adopted preventive measures in Tudiamparai forest block, Vallanad Manaturai Vari, and Ponnachchikulam Vari in Kattakurichchi by planting in the areas subject to erosion, Kikuyu grass, Giant Star grass, and *Panicum repens* and sowing musalmutti grass, cashew and cholam.

Finally, a few special measures for the people's benefit (in which the ryots share) may be mentioned:—

- (1) The number of Touring Veterinary Assistants has been increased from 1 to 3.

- (2) A separate section for the treatment of diseases of the ear, nose and throat, a Dental Section, a Radiological Section, a Tuberculosis Clinic and a section for eye treatment, have been opened in the Hospital.
- (3) Provision has been made for free and compulsory vaccination and anti-cholera inoculation to prevent the spread of epidemics.
- (4) Provision has been made for the treatment of lepers by injection, and the Darbar have sanctioned the payment of four annas to every patient for each injection.
- (5) A Debtor's Protection Regulation, requiring creditors to maintain correct accounts and providing for the reduction of the rate of interest, has been passed.
- (6) An Agriculturists' Relief Regulation has been passed, by which power has been taken to reduce the rate of interest on debts.
- (7) Two Technical Training Centres under the Government of India Scheme have been opened—one attached to the Engineering Section of the College and other with D. P. W. Workshops, to train Fitters, Electricians, Blacksmiths, Textile refitters and Carpenters.
- (8) Education is free in all State Elementary Schools; in the Rani's High School and in the State Secondary Schools in the moffusil, fees at reduced rates are levied; and in the College and the school attached to it full fees are levied, but more than 25% of the total number of pupils received liberal aid from Government.

Thus, it will be seen that in every direction the Darbar have been doing everything in their power to ameliorate the

condition of the ryot, and spending or foregoing revenue liberally for that purpose to an extent that has actually crippled their resources considerably.

**Soil Erosion—the Imperative need for its Control.\*—**

A matter to which the Darbar have been paying attention for the first time in the history of the State, is the prevention of soil erosion. Erosion is a world-wide problem. Europe is the continent least affected, though even in parts of Europe, for example the Russian steppes, erosion is a serious problem. In America, Asia and Africa its importance cannot be exaggerated. In regard to Africa, General Smuts has said 'Erosion is the biggest problem confronting this country; bigger than any politics'. The Darbar consider that in our own State anti-erosion work is more important than even Medical Relief or Education. But, until the public have been further educated in the importance of this work, it would be hopeless to give it the priority to which it is entitled in our Budgets.

Erosion is of two main kinds. Erosion due to wind, and erosion due to water. Erosion due to wind is of little or no importance in our State, though there is reason to believe that in Coimbatore, and perhaps other Districts of the Madras Presidency, it is of much greater importance. How important it is in the U. S. A. may be learnt from the story told by Stuart Chase in that terribly interesting book 'Rich Land, Poor Land' that "an old Nebraska farmer was sitting on his porch during a dust storm. Asked what he was watching so intently, he replied 'I'm counting the Kansas farms, as they go by'"! In Pudukkottai we have to deal with erosion due to water.

This begins as 'sheet erosion', which most people would not notice at all. Layer after layer of the soil is peeled off, and finally, after less than a foot, it may be, is gone, what the Americans call 'hard-pan' is reached, which is infertile, at all

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\* These notes were kindly furnished by the Darbar.

events unless it has been ploughed up, and exposed to the action of the atmosphere for some time. For the time being, at all events, the soil is devoid of plant-food. Then come gullies, small at first, increasing rapidly, and finally forming gorges, perhaps 20 feet deep. There are such gorges in our State, for example at Ariyúr vāri, and Tuḍayampārai. As the process goes on large areas of bare rock are laid bare, as can be seen at the places already mentioned, and at many others in the State, among which may be mentioned Maṇaturai vāri (which feeds Valnāḍ Periya kūlam) and Ponnāchchikuṭam, both in Ālaṅguḍi taluk.

It must always be borne in mind that—apart from the serious silting up of the tanks caused by erosion—it is not a mere question of transporting soil from one place to another, where it may be equally useful. Whatever may be the nature of the silt carried by the Nile in Egypt, and some of the large rivers in China, the silt formed by erosion in our State is *infertile*, owing to the changes that the physical and chemical structure and composition of the soil undergo, when carried to any distance by water. In their book 'The Rape of the Earth', Jacks and Whyte say 'The water breaks down the transported soil-crumbs into their constituent particles of sand, silt, and clay, thereby destroying most of the characteristic soil properties and fertility, so that even when the eroded particles are redeposited on cultivable land, they have lost much of their productive capacity' (p. 33).

It is not too much to say that, unless effective measures are taken to check erosion in our State, within a measurable time—it may be a century, it may be more, or less—a very large part of the high grounds, such as are common in the Ālaṅguḍi and Tirumayyam taluks (there is much less erosion in Kuṭattúr taluk, probably owing to the fact that there is less laterite in the subsoil there and more gneiss) will have been reduced to a desert of bare and eroded rock, scarred by horrifying ravines, incapable of supporting any form of life,—

human, animal or vegetable; while all the tanks will have been silted up, and most of the cultivable lands destroyed by the deposit of infertile silt.

All books on this subject lay stress on the fact that this artificial or man-caused erosion, as opposed to natural erosion, which is on the whole a beneficial process, is of *recent origin*. Such appears to be the case in our State. In fact, if erosion had been proceeding for any considerable period at the same pace as at present, the condition of the State would already be such as has been foretold above. The Vattam Karnam (village accountant) assured the writer that where the appalling Āriyúr ravine now is, forty years ago there was no ravine at all. That this is literally true the writer cannot guarantee; but it seems not unlikely.

What started it? The clue may possibly be found in the following quotation from the State History. "It may be mentioned that the Resident made arrangements for clearing the forests and increasing the cultivable area of the State. In 1826 in reply to a question of the Governor to the Raja whether the country was covered as much with woods as before, the Raja informed him that 'agreeably to his father the Colonel's' (i. e., Col. Blackburne's) 'order, the woods had been almost cut down and that cultivation was going on, some thin wood remaining still in some places'. The fact remains, however, that in some of the areas where erosion is worst there is still a good deal of scrub jungle, and of course there was never high forest in Pudukkóttai.

Cart-tracks are a fruitful cause of gullying. This is mentioned by Lord Hailey in his work on Africa. In any area where erosion is in progress the process can be seen by which at first small gullies are formed by the wheel tracks, then these are deepened, till the cart-track has to be abandoned, and another route is taken by its side, while the original track cuts deeper till a formidable gully is formed, to grow in due course into a ravine.

Nothing had been done to check erosion till some 6 years ago. Attention had been concentrated entirely on the silting-up of tanks, which it was sought to check by building expensive masonry grade-walls at the *bottom* of the *váris* leading into the tanks. Owing to their cost, these could only be few, whereas hundreds—nay thousands—are required. They were not particularly effective, even in stopping silt reaching the tanks. An idea was entertained that the silt deposited behind them might be removed in lorries, but of course this was never done! The cost would have been prohibitive, and it would have been difficult to find a place to dump the silt, whence it would not at once have washed down into another tank, or some cultivable fields. The problem of the rapid denudation of the *uplands* was of course not touched at all. It was like putting a basin on the floor to stop a leak in the roof!

What we now aim at is *preventing denudation and consequent formation of silt*, not merely the disposal of silt after it has formed, and after valuable soil has been carried away from the uplands and defertilized. The cardinal principle that has now been adopted is that anti-erosion work must begin at the *top* of the eroded area, and work down to the bottom. Rubble dams have been built in very large numbers, and earthen bunds formed to check surface-wash. Dams formed of the trunks of palmyras (*Borassus flabellifer*) were tried at first, and would have been very cheap, but were not a success, owing probably to seasoned timber not having been used.

Steep banks have been terraced, and on the bunds and terraces various kinds of grass have been sown. Two African species have been tried, '*Kikuyu grass*' (*Pennisetum clandestinum*) which had already been cultivated at Kódaikánal, and '*Giant Star Grass*' (*Cynodon plectostachyum*) which was specially obtained from Kenya and Pretoria. Various indigenous grasses have also been tried. The *Kikuyu grass* has not proved successful but the *Giant Star* has done well in some places. Much more remains to be done in this direction.

A considerable area adjoining Maṇaturaivāri has been ploughed with the State motor tractor, *along the slope*, and *Chōṭam* (*Sorghum vulgare*) sown. The ploughing is of course very beneficial, but the *Chōṭam* was sown at the wrong time and failed. Aloes (*Agave*), Cashew (*Anacardium occidentale*) and *Virali* (*Dodonaea viscosa*) are other species planted or sown. Owing to the comparatively cheap nature of these expedients, a good deal of work has been done in half a dozen places, and a steadily increasing allotment is being made for these works in the Budget.

The ryots were at first by no means convinced that these works were to their advantage. They said that they were cutting off the supply to their tanks; which in any case were doomed to destruction sooner or later, if nothing was done—a fact that they did not grasp—though actually the ultimate effect of the works must be to improve the water supply, by raising the general water-level in the upland sub-soil, while checking the velocity and reducing the violence of floods. Now, it is believed that many, even of the ryots, are beginning to see how beneficial these works are.

What the Darbar are doing at present is but little, it is true, having regard to the magnitude of the problem. Lakhs, perhaps crores, might be spent on it. That is not possible, but the Darbar consider that it is better to go on methodically, year after year doing what little they can, rather than to do nothing. They do not subscribe to the principle ‘Posterity has done nothing for me, so there is no reason why I should do anything for posterity’.

The Darbar received valuable advice from Rao Sahib E. V. Padmanabha Pillai who was lent for a short time by the Madras Government to study the problems of erosion in the State, and advise as to the methods to be taken to deal with them. He visited the State from 28th August to 7th September, 38 and again from 21—1—39 to 1—2—39, and wrote a useful note on the subject, which the Darbar have had printed.

## ADDENDUM AND CORRIGENDUM.

Chapter II—SECTION II—Fauna.

*Page 47 line 1—*

*Delete 'and 3½ inches thick'.*

*Page 47 line 28—*

*Substitute 'unknown here' for 'not so common'.*

Chapter VII—Occupation and Trade.

*Pages 216—218*

### PUBLIC UTILITY CONCERNS.

(1) **Electricity.**—Pudukkōṭṭai State now receives the Mettūr—Pykara electric current. The Transformer Sub-Power-Station of the South Madras Electric Supply Corporation, Trichinopoly, has an important distributing centre at Virālimalai, which transforms all the load required for consumption in the State. The high tension line passes through Annavāsal to Tiruvappūr, where there is a Transmission Station which distributes the energy to the Pudukkōṭṭai Electric Supply Corporation and the Ponnamarāvati Electric Power Station.

The Darbar now issue licenses for Radio installations. The number of licenses at the end of fasli 1351 was 522, and the amount of license fees collected Rs. 6,010.

(4) **Joint Stock Companies.**—The number of companies at the end of fasli 1351 was 41 (13 public and 28 private). All the companies are limited liability concerns under Indian management. Four are Electric Supply Corporations, 16 are Trading Companies, 18 are banking concerns, one is a manufacturing company, one a Printing and Publishing House, and one the Engineering Tube Wells Specialists, Limited. The aggregate authorised capital of all the companies was Rs. 7,78,95,000. Five companies are being wound-up.

The Darbar have taken steps to encourage the opening and running of a cotton spinning mill at Usilampatṭi in the State by a private company.

## Chapter XII.—Local Self Government.

**Village Panchayats.**—Their present<sup>\*</sup> number is 37; of which the following are now functioning :—

**Alangudi Taluk.**

K. Ráśiyamañgalam.  
Ālaṅguḍi.  
Vallattirákóṭṭai.  
Vánḍákóṭṭai.  
Púvaraśakudí.  
Veṅkaṭakuḍam.

**Tirumayam Taluk.**

Káramalañgalam.  
Ráyavaram.  
Kaḍiyápaṭṭi.

**Tirumayam Taluk—cont.**

Kónápaṭṭu.  
P. Alagápuri.  
Panayappaṭṭi.  
Kúlipirai.  
Véndampápaṭṭi.  
Nachchándupaṭṭi.

**Kolattur Taluk.**

Kíranúr.  
Kodumbálúr.  
Anḍakkulam.

The following Village Panchayats are not functioning :—

**Alangudi Taluk.**

Mántáṅguḍi.  
Puttámbarúr.

**Tirumayam Taluk—cont.**

Kílattánaḍam.  
Kurivikkondánpaṭṭi.

**Tirumayam Taluk.**

Śovalúr.  
Viráchchilai.  
Tirukkalambúr.  
Śembúdī.  
Lakshmipuram.  
Pulivalam.  
Rángiyam.  
Émbal.

**Kolattur Taluk.**

Máṅguḍi.  
Virálimalai.  
Míhavéli.  
Páppuḍayánpaṭṭi.  
Ávúr.  
Puliyúr.  
Sittannavásal.

## Chapter XV.—Legislation.

Add the following to the list of Regulations in force in the State (*Pages 409–420.*)

Year.	No.	Short title.	Repeals and Amendments.
1937	VI	The Pudukkóṭṭai Electricity (Amending) Regulation.	
"	VII	The Pudukkóṭṭai Fugitive Offenders Regulation.	
1938	I	The Pudukkóṭṭai Tolls (Amending) Regulation.	

\* By the end of Fasli 1861.

Year.	No.	Short title.	Repeals and Amendments.
1938	II	The Pudukkōṭṭai Registration (Amending) Regulation.	
"	III	The Pudukkōṭṭai Debtors' Protection Regulation.	
"	IV	The Pudukkōṭṭai Amending Regulation, (Indian Lunacy Act.)	
"	V	The Identification of Prisoners Regulation.	
"	VI	The Pudukkōṭṭai Municipalities (Amending) Regulation.	
"	VII	The Pudukkōṭṭai Court Fees (Amendment) Regulation.	
"	VIII	The Pudukkōṭṭai Local Authorities Entertainment Taxation Regulation.	
"	IX	The Pudukkōṭṭai Revenue Arrears Recovery (Amending) Regulation.	
"	X	The Pudukkōṭṭai Traffic (Amending) Regulation.	
"	XI	The Pudukkōṭṭai Village Conservancy (Amending) Regulation.	
"	XII	The Pudukkōṭṭai Christian Marriage and Divorce (Amending) Regulation.	
"	XIII	The Pudukkōṭṭai Criminal Tribes (Amending) Regulation.	
"	XIV	The Pudukkōṭṭai Amending Regulation.	
"	XV	The Pudukkōṭṭai Agriculturists' Relief Regulation	Amended by Regu- lations I of 1939 and V of 1941.
"	XVI	The Pudukkōṭṭai Companies (Amending) Regulation.	
"	XVII	The Pudukkōṭṭai Christians Intestate Succession Regulation.	
"	XVIII	The Ráyavaram Véda Páṭaśálá Regulation (A Regulation to provide for the better management and administration of the Ráyavaram Véda Páṭaśálá.)	
1939	I	The Pudukkōṭṭai Agriculturists' Relief (Amending) Regulation.	
"	II	The Pudukkōṭṭai Religious and Charitable and Endowment (Amending) Regulation.	

Year.	No.	Short title.	Repeals and Amendments.
1939	III	The Pudukkōṭṭai Police (Amending) Regulation.	
"	IV	The Pudukkōṭṭai Municipalities (Amending) Regulation.	
"	V	A Regulation to provide for the registration of Foreigners in Pudukkōṭṭai State.	
"	VI	The Pudukkōṭṭai Court of Wardhs (Amending) Regulation.	
"	VII	The Pudukkōṭṭai Game Preservation (Amendment) Regulation.	
"	VIII	A Regulation to provide for the imposition of restrictions on foreigners.	
1940	I	A Regulation to apply the provisions of the Defence of India Act XXXV of 1939 to the Pudukkōṭṭai State.	Amended by Regulation X of 1940.
"	II	The Pudukkōṭṭai Municipalities (Amendment) Regulation.	
"	III	The Pudukkōṭṭai Census Regulation	Amended by Regulation IV of 1940.
"	IV	A Regulation to amend the Pudukkōṭṭai Census Regulation No. III of 1940.	
"	V	The Pudukkōṭṭai Forest (Amending) Regulation.	
"	VI	The Pudukkōṭṭai State Soldiers (Litigation) Regulation.	
"	VII	The Pudukkōṭṭai Civic-guards Regulation	...
"	VIII	The Pudukkōṭṭai (Amending) Regulation	...
"	IX	The Pudukkōṭṭai (Amending) Regulation	...
"	X	The Pudukkōṭṭai Defence of India (Amending) Regulation.	
1941	I	The Pudukkōṭṭai Municipalities (Amendment) Regulation.	
"	II	The Pudukkōṭṭai Village Conservancy (Amending) Regulation.	
"	III	The Pudukkōṭṭai Legislative Council (Amending) Regulation.	
"	IV	The Pudukkōṭṭai Sale of Motor Spirits Taxation Regulation.	

Year.	No.	Short title.	Repeals and Amendments.
1941	V	The Pudukkōṭṭai Agriculturists' Relief (Amending) Regulation.	
"	VI	The Pudukkōṭṭai War Injuries Regulation ...	
"	VII	The Pudukkōṭṭai (Amending) Regulation ...	
1942	I	The Pudukkōṭṭai Registration (Amendment) Regulation.	
"	II	The Pudukkōṭṭai Essential Services (Maintenance) Regulation. Amended by Regulation VIII of 1942.	
"	III	The Pudukkōṭṭai Air Raid Precautions Services Regulation.	
"	IV	The Pudukkōṭṭai Motor Vehicles (Drivers) Regulation.	
"	V	The Pudukkōṭṭai War Injuries (Amendment) Regulation.	
"	VI	The Pudukkōṭṭai Criminal Procedure Code (Amendment) Regulation.	
"	VII	The Pudukkōṭṭai Collective Fines Regulation.	
"	VIII	The Pudukkōṭṭai Essential Services (Maintenance) Amendment Regulation.	
"	IX	The Pudukkōṭṭai Defence of India Act Application (Amending) Regulation.	
"	X	The Pudukkōṭṭai Police (Amendment) Regulation.	

**Chapter XVI—Administration of Justice—Law and Order.****SECTION II—POLICE—Reforms in the Police Force (*Page 438.*)***Add the following :—*

The out-post at Šeplantope attached to the Kíranúr Station was abolished permanently with effect from July 1, 1942, and the out-post at Udayàlippatti was converted into a Police Station.

*Add the following additional paragraphs :—*

*Special measures in connection with war work.*

A special squad of one Sub-Inspector, two Head-Constables, and five Constables was appointed in fasli 1350 as a temporary measure to deal with work connected with the War and other problems.

There are Village Vigilance Committees in several villages.

## Chapter XXI—Finance.

*I. The following is the Financial Statement for fasli 1351.*

## i. RECEIPTS.

Land revenue	...	11,29,153
Salt and Excise	...	3,86,946
Stamps	...	2,92,200
Forest	...	52,280
Registration	...	40,559
Interest	...	1,32,019
Civil Works	...	2,46,601
Other receipts	...	1,60,937
Total	...	<u>24,40,695</u>

## ii. EXPENDITURE.

Religion and Charity	...	1,44,972
Palace	...	2,31,147
Land Revenue	...	1,89,516
Salt and Excise	...	22,093
Registration	...	25,523
Forest	...	26,498
General Administration	...	83,536
Law and Justice and Police	...	2,78,656
Education	...	2,47,027
Medical and Vaccine	...	1,35,445
Political	...	24,721
Superannuation	...	1,17,963
Stationery and Printing	...	44,979
Contribution to Municipality and Unions	...	5,087
Irrigation	...	67,750
Civil Works	...	1,61,404
Military and Band	...	39,062
Other Expenditure	...	1,31,842
Total	...	<u>19,77,231</u>

BALANCES.		CLOSING BALANCE.		
Surplus	... 4,63,474	Investments	...	6,87,948
Opening balance	... 14,14,654	Cash assets net	...	11,90,180
	<hr/> 18,78,128			<hr/> 18,78,128

The cash assets of Rs. 11,90,180 represented the cash balance in the State Treasuries and in the Darbar's current accounts with the Imperial Bank of India and the National Provincial Bank, London. The balance of Rs. 6,87,948 together with the sum of Rs. 8,92,279, pertaining to the State Provident Fund and other sums derived from other deposits are invested as follows.

- (i) Rs. 33,30,900 in Government Securities.
- (ii) Rs. 22,000 in shares in the Pudukkottai Electric Supply Corporation Ltd.
- (iii) Rs. 1,000 in the Pudukkottai Weaving Factory.

The total amount to the credit of the individual Religious and Charitable Institutions under the control of the State is Rs. 4,71,591, of which Rs. 5,546 is included in the State general treasury balance, and the rest is invested in the names of the institutions themselves in the Post Office Savings Bank, Co-operative Credit Societies in the State and Government Securities.

*Add the following to Statement II—Receipts and Expenditure.*

*Pages 492—4.*

Fasli.	Receipts.	Expenditure.	Difference + surplus - deficit.	Closing balance.
1347	21,26,118	20,38,451	+ 87,667	17,33,994
1348	17,57,042	20,50,503	- 2,93,461	14,40,533
1349	21,68,200	22,84,937	- 1,16,737	13,23,796
1350	21,92,471	21,01,613	+ 90,858	14,14,654
1351	24,40,695	19,77,231	+ 4,63,474	18,78,128

*Add the following to Statement III—Receipts under the principal heads of Revenue.*

*Pages 494—6.*

Fasli.	Land Revenue.	Excise	Forests.	Registration.
1347	... ...	9,86,205	3,80,704	37,594
1348	... ...	6,03,364	3,23,468	37,864
1349	... ...	10,13,332	3,14,198	37,577
1350	... ...	10,17,479	3,16,804	37,054
1351	... ...	11,29,153	3,86,946	52,980
				29,925
				30,595
				28,052
				30,424
				40,559

*Add the following to Statement IV—Expenditure under the heads “Education” and “Medical.”*

*Pages 496—7.*

Fasli.	Education	Medical.
1347	... ...	2,60,286
1348	... ...	2,56,842
1349	... ...	2,54,549
1350	... ...	2,44,300
1351	... ...	2,47,027
		1,31,784
		1,26,700
		1,45,186
		1,28,709
		1,35,445

#### Chapter XXIII—History.

#### SECTION III—THE MUTTARAIYARS (*Pages 565—570*).

The Muttaraiyars were the principal Viceroys of the Pàllava Emperors in administrative charge of extensive territories in the south. In the internal administration of their territories, they were practically independent. Their name is derived from *mutu*, meaning ‘great’ or ‘exalted.’ They were the ‘exalted’ *araiyars*. They were also called *Vilupéraraiyar*; *vilu* meaning ‘eminent.’

Since the publication of the account in Volume II, Part I, an important Muttaraiyar inscription in the Kiranúr Śiva temple has been correctly read and interpreted. The information gleaned from it, and also from the latest publications of the

South Indian Inscriptions by the Madras Epigraphical Department, helps us to construct a fairly accurate chronology and history of this dynasty of vassal chiefs. *Perumbidugu*, *Vidélvidugu*, and *Márpvidugu*, the surnames assumed by these chiefs, are those of their Pallava overlords; and it is clear that they bore them to show their subordination to the Pallavas. It has now been established that *Perumbidugu* was the surname of the emperor Paramésvaravarman; *Vidélvidugu* of Nandivarman II and Nandivarman III, and *Márpvidugu* of Dantivarman. This helps us to ascertain whose vassal each of these Muttaraiyar chiefs was. The present writer has fully discussed the chronology of these chiefs in the first of the two lectures delivered by him at the Madras University under the Śaṅkara-Pārvatī Endowments (1942-3), and the reader is referred to it for fuller details. The following revised scheme of chronology has been suggested.

*Muttaraiyars.**Pallava contemporaries.*

1. Perumbidugu Muttaraiyar, also called Kuvávan Máraṇ. Paramésvaravarman I.
2. Ilāngódiaraiyar, also called Máraṇ Paramésvaravarman I and Paramésvaran. Narasimhavarman II.
3. Perumbidugu Muttaraiyar also called Suvaran Máraṇ. Paramésvaravarman II, and Nandivarman II.
4. Vidélvidugu Viluppéraraiyar, also called Šattan Máraṇ. Nandivarman II.
5. Márpvidugu Péraḍiaraiyar ... Dantivarman.
6. Vidélvidugu Muttaraiyar, also called Kuvávan Šattan (Ilāngó Muttaraiyar.) Do.
7. Šattan Paliyili ... Nandivarman III.
8. Son (name not known) and Paliyili Nrpatuṅgavarman. Siriyánāṅgai (daughter of Šattan Paliyili.)
9. Šattan Púdi, also called Ilāngódiaraiyar. Nrpatuṅga or Aparájita.

Perumbidugu Muttaraiyar, also called Kuvàvan Śattan, the first of this line mentioned in a Śendalai inscription, established his capital at Śendalai, a corruption of Candralékhai Catur-védiunaṅgalam, now a village in the Tanjore district. He must have acquired Tañjai or Tanjore and Vallam, to claim for his line the appellation—"Lords of Tañjai and Vallam." This chief and his son Māraṇ Paramēśvaran Ilaṅgōdaiaraiyar saved their territory from the invasion of the Pāṇḍya Kóccaḍaiyan Raṇadhíra. Suvaran Māraṇ Perumbidugu Muttaraiyar II was the greatest chief of this line. He retrieved the fortunes of the Pallavas, which were rather low, soon after the accession of Nandivarman; and by helping the emperor in his wars against the Pāṇḍya Rājasimha, re-established Pallava supremacy in the south, even beyond the Vellār. His brilliant military operations covered an extensive stretch of country from Pugaṭur, west of Karūr, in the north to Šemponmāri in the south, and from Māyavaram in the east to Koḍumbālūr in the west. The Śendalai Pillar inscriptions refer to his victories at Koḍumbālūr, Maṇalūr, Tiṅgalūr, Kāndalūr,\* Alundiyyūr, Kārai (Kāraiyūr in the State), Maruṅgūr, Annalvāyil (Annavāśal), Šemponmāri, Veṅkōdai, Pugaṭi and Kapṭanūr. *Amarinṛi* and *Pidikālari*, mentioned in a Pūvālaṅkuḍi inscription (A. R. E. 142 of 1907), and *Śatrubhayaṅkara*, mentioned in an inscription at Sevilipirai in the Tinnevelly district, seem to be the surnames of this chief. His other surnames are mentioned in the Śendalai Pillar inscriptions and in P. S. I. 236 at Killikōṭṭai in the State.

The next chief, Śattan Māraṇ Viḍélvīḍugu Viluppéraiyan, is referred to in P. S. I. 13 at Tirumayain, which mentions that his mother, the queen of Perumbidugu Muttaraiyar, renovated the Viṣṇu cave-temple. During his reign, the Muttaraiyar country was temporarily under the sway of the Pāṇḍyas.

\* Kāndalūr is a village near Manappārai and Virālimalai, and is not to be identified with the port of that name on the west coast, as has been sometimes done.

Mârppidugu Péradiaraiyar, his successor, got back his territories. An inscription at Kunnandârkôvil mentions a grant made by one of the vassals of this chief.

Kuvâvan Śattan also called Vidélvidugu Muttaraiyar excavated the Śiva cave-temple at Małayadipat̄ti. In his time the Pallava power at Conjeeveram experienced another serious set-back, and the Muttaraiyar chief took advantage of it and ruled independently for some years, dating his records in his own regnal years, rather than in those of his overlord, the Pallava emperor. This explains the presence of an inscription at Kfranûr\* dated in the 13th year of Ilaṅgô Muttaraiyâr.

Śattan Paliyili excavated the cave-temple, called *Paliyillavarām*, at Nârttâmalai. His son and daughter built a *mâṇṭapam* in front of it, and had a vehicle in the form of a bull made for the idol, and also a shed to keep it in.

Sattan Pûdi, also called Ilaṅgôdi araiyar was the original builder of the *Vijayâlayacôlîśvararum* temple at Nârttâmalai.

The rule of the Muttaraiyars† came to an end with the capture of Tanjore by the Cōla Vijayâlaya.

#### SECTION IV—THE VELIRS—THE IRUKKUVELS.

*Pages 602—605.*

The discovery of four Irukkuvél inscriptions on the basement of the Mucukundéśvara temple, recently excavated, and a close study of other Irukkuvél inscriptions in the Trichinopoly and Tanjore Districts, have helped us to glean much additional information about the chronology and history§ of this little

\* The reading *Kondârû* in No. 237 in the *Text of the State Inscriptions* is an error. A careful examination has helped us to read the name of the chief as *Ilaṅgô*.

† The Madras Epigraphists read the name as *Sattan Pudi* and not *Sempudi* as mentioned in the *Text of the State Inscriptions*.

‡ In the second paragraph on page 570 are mentioned the names of some of the later Muttaraiyars.

§ For a fuller account see the second lecture delivered by the author at the Madras University under the Saṅkara Pârvatî endowment, (1942—43).

known dynasty. Without entering into a detailed examination of all the epigraphical data, a brief account may be given here by way of correcting and supplementing the information already given.

In paragraph 2 on page 602 is reproduced the genealogical table given in the Múvarkóvil Sanskrit inscription. Víratuṅga, the third in the table, is mentioned as the 'Conqueror of Maṭava'. He perhaps earned it by helping the Pàṇḍya Rājasimha in subduing Maṭakōṅgam. We know very little of his successors until we come to Paradurgamardana, the seventh chief in the table, who may be identified with Maṭavan Bhúti, also called Tennavan Ḫaṅgóvélär (A. D. C. 840—909), who starting his career as a vassal of the Pàṇḍyas, must have later transferred his allegiance to the Pallavas, and, after their decline, to the Còlas, the next power to become supreme in the south. He is described as *Vátápijít* or the 'Conqueror of Vátápi', the Càluṅya capital. Probably in his campaigns in the Tonḍai-mandalam, he defeated one of the Càluṅya chieftains, who were then in obscurity, and this victory was exaggerated. This chief built a temple at Koḍumbálur, *Tiruppiñdiśvaraṁ* by name, mentioned in an unpublished inscription in the Mucukundéśvaraṁ temple, and in P. S. I. 33. His daughter Bhúti Āditya Bhaṭṭārikà (Púdi Adicca Piḍāri) was given in marriage to the Còla prince Arikulakésari.

The next chief Paràntaka (C. 909—959) was also known as *Samarábhíráma*, as mentioned in the Múvarkóvil inscription, *Viracólan, Kuñjáramallan and Mahímálaya Irulkuvél*. He actively helped the Còla king Paràntaka in his Pàṇḍyan campaigns, in the course of which a battle was fought at Koḍumbálur. This Irulkuvél chief was one of the commanders who went to Ceylon (940—1 A.D.) to punish the Ceylonese, who were helping the Pàṇḍya Ràjasimha, and to recover the Pàṇḍya diadem and other insignia of royalty, which Ràjasimha had taken to Ceylon. We learn from the newly discovered inscriptions at

Koḍumbālūr, that this chief built the *Mucukundēśvaram* temple. Two of his contemporaries, Śembiyan Irukkuvēl Bhūti Parāntaka and Śembiyan Ilāṅgōvēl Bhūti Aditya Bhaṭṭāraṇ, mentioned in the inscriptions, were perhaps members of a collateral line, and were in administrative charge of the Uraiyyūrkūṭṭam.

Parāntaka Mahimālaya Irukkuvēl's son was the famous Ādityan Bhūti Vikramakésari, also called *Madhurāntakan Irukkuvēl* (C. 951—988), the builder of the Mūvarkóvil. An account of this chief is given on pages 603—4. His first son Parāntakan, also called Śiriya Vēlār, died in the Ceylon campaign; and apparently his second son assumed the titles *Mummudi Cōla Ilāṅgōvēl, Rasiṅgan or Rāja Rāja Uttamaśilān* (acc. C. 974). In 992, he joined an expedition led by the Cōla emperor Rāja Rāja I against the Western Cālukyas.

After the reign of Rāja Rāja I, Cōla administration became highly centralized, and the Irukkuvēls consequently lost their authority and prestige, and were reduced to the status of *araiyars*, or were given military or administrative posts in the empire.

#### SECTION VIII—Education of the Raja.

*Page 908—*

Add the following after the first paragraph.—

On February 9, 1942, Captain G.T.B. Harvey took up the appointment of Director of War Publicity, Government of Madras; and on February 24, 1942, Mr. H. R. Bardswell M. A., i. c. s., (Retired), a retired Justice of the High Court of Judicature, Madras, became Tutor to His Highness.

#### Administrative measures and Reforms from January 4, 1934.

*Page 924—lines 29–31.—*

*Read—*

The fall under Land Revenue collections for fasli 1349 consequent on the grant of liberal concessions amounted to Rs. 1,53,225.

*Add* the following—

In fasli 1350, the rainfall was heavy in October and November 1940, and in April, May and June 1941, but was scanty in December 1940, while practically none fell in January, February, and March 1941 when the standing crops in many places required water to mature. The average of the rainfall registered was 37'53 inches. Fasli 1351 was more favourable, with an average rainfall of 43'89 inches, though the rainfall was scanty in January—March 1942. In fasli 1350, the Darbar granted remission of full assessment in Ponnamaravati firka, and in Tāñjúr and Kīlapanaiyúr vattams of Śeṅgirai firka on wet lands that failed to yield at least a four anna crop, and also for wet lands silted up by the floods of 1939 and not yet reclaimed. In 1351, full remission was granted on wet lands in five villages in Kāraiyúr firka, Ponnamaravati firka, 3 villages in Tirumayam firka; 7 villages in Virāchchilai firka, 21 villages in Virālimalai firka and 4 villages in Vallanād firka. The collection of instalments of agricultural loans from the ryots, to whom remission was granted, was suspended during the fasli, and the period for the repayment of the loans extended by one year. The loans granted for the reclamation of lands damaged by the floods of November 1939 were allowed to be paid in not less than five equal instalments. The actual seasonal remission granted in 1350 amounted to Rs. 14,410, and in 1351 to Rs. 27,784.

*Page 926—*

A statement showing the expenditure on wells sunk and improved for faslis 1349–1351 is given on page 1234 (*Supplement to the Manual*).

**Public Health.**

*Page 931—Paragraph 1—*

*Delete* the last sentence and *substitute* the following :—

The Sub-Assistant Surgeon of the General Hospital who underwent training in the Arogyapuram Union Mission Tuberculosis Sanatorium, Madanapalle, is in charge of the newly opened Tuberculosis Clinic.

**Education.***Page 931—Paragraph 4.—*

The aided incomplete Secondary School at Kónàpatṭu has since been raised to the status of a High School.

*Page 931—Last paragraph.*

**Add** the following—

Mofussil sub-committees have been formed in the three taluk centres to spread the Junior Red Cross movement throughout the State, and to co-ordinate Junior Red Cross work at the capital and in the mofussil.

*Page 932—*

**Delete** the existing foot-note and **substitute** :—

This arrangement which came into effect on July 1, 1940 was confirmed with effect from July 1, 1942.

**Archaeology.***Pages 932-934.—*

**Add** the following to the list :—

No.	Nature of Monument.	Taluk.	Village.	Particulars.
15	Temple	Koṭṭattúr	Mayiláppatṭi (Karuppar- malai.)	Basement of Jain temple and a statue of a Tírthañkara.
16	Do.	Do.	Do.	Basement of Śiva temple and Gaṇeśa and Nandi idols.
17	Do.	Do.	Maṅgattévan- patṭi.	Ruins of a Jain temple and Jain images.
18	Statue	Do.	Tennalguḍi...	The three lion pillars in the Śiva temple.
19	Temple	Tirumayam.	Kñattanai- yam.	Uttamadániśvara temple.
20	Temple, etc.	Ālaṅguḍi	Sembháttúr ...	The site of a Jain temple and Jain images.
21	Temple	Do.	Varáppur	Agastíśvara temple.
22	Do.	Koṭṭattúr	Panaṅguḍi ...	Viṣṇu temple.
23	Statues	Do.	Madiṛappatṭi.	Three Śiva idols seated (on the south bund of Teppakulam úraṭṭi).

No.	Nature of Monument.	Taluk.	Village.	Particulars.
24	<i>Temple and Sculptures.</i>	Do.	Kodumbálúr.	The remains of a structural temple and sculptures (S. No. 356a-1a).
25	<i>Temple</i>	Do.	Nártámálu.	Aminankóvil to the west of Kađambar temple.
26	<i>Cavern, Sculptures, etc.</i>	Tirumayam.	Sembúdi	Natural cavern, called Ándár mađam, with drip line, bas-relief Tírthañkáras and Tamil inscriptions on adjoining rock and on a boulder opposite.
27	<i>Temple</i>	Koļattúr	Nírpalañi	Vájarmadíśvara temple and inscribed stone with trident in relief.
28	<i>Cavern</i>	Do.	Kuđumiyámalai.	Natural cavern with drip line (Western side of the hill).
29	<i>Temple, Sculptures, etc.</i>	Do.	Kođumbálúr.	Aivarkóvil—sculptures and inscriptions.
30	<i>Sculpture, etc.</i>	Do.	Nallúr	Jain mound and sculpture.
31	<i>Temple</i>	Do.	Koļattúr	Íśvarankóvil in Naduppatti. nattam S. No. 509-1.
32	<i>Sculptures, etc.</i>	Do.	Marudúr	Jain Tírthañkara, and idols of Síva and Durgá and inscribed stone.
33	<i>Caverns, Sculptures and Inscriptions.</i>	Do.	Ammá-chatram.	Caverns on the southern slope of the Kudagumalai, inscriptions and sculptures in front of them.

**Dolmens.**

Taluk.	Site.	Remarks.
Álaṅgudi	Tirukkattalai	S. No. 5 Kalaśakkádu.
Koļattúr	Amburáppatti.	S. No. 15-A, 5/1a-26 and 12-2.
Tirumayam.	Tékkáttúr	.....
Koļattúr	Náraṇgiyanpatti	S. No. 18.

**The War.***Page 939—**Add the following—*

On May 15, 1942, the War Information Bureau was reconstituted as the *National War Front Bureau* with 28 members including a Chief Organiser and five other Organisers, two for the Town and three for the Taluks. Janab Khan Bahadur P. Khalifullah Sahib, the Assistant Administrator; is now the President of the Bureau. The Bureau has ten branches at Ràyavaram, Panayappatti, Alaṅgudi, Karambakkudi, Kiranúr, Annavàsal, Tirunayam, Kónapattu, Ràngiyam, and Ponnamaravati. The weekly Bulletin, which the Bureau publishes, is certainly one of the best of its kind in India. The important activities organised by the Bureau included the celebration of the War Anniversary Days, Prayer Days, China Day, the United Nations Day, and the 'V' Week when a large number of 'V' flags, lockets, and medallions were sold. The profits from the sale of the annual 'V' Diary compiled by the Bureau go to the War Front. His Excellency Sir Arthur Hope, the Governor of Madras, visited the Bureau on February 8, 1942.

The following statement shows the State's contributions towards the different War Funds, to the end of September, 1942.

By the public. By the Darbar.

	Rs. A. P.	Rs. A. P.
--	-----------	-----------

1. His Excellency the Viceroy's	40,681 10 0	10,000 0 0
War Purposes Fund.		
2. The Pudukkóttai Ambulance	....	100,000 0 0
Fund.		
3. The Ladies Silver Trinket	2,332 0 0	....
Fund.		
4. The Pudukkóttai Nagarattars	78,565 4 0	....
War Plane Fund.		
5. The Hellenic War Fund	....	1,000 0 0

	By the public.	By the Darbar.	
	Rs. A. P.	Rs. A. P.	
6. The London (Air Raid Victims) Relief Fund (By the Pudukkōṭṭai Municipality).	300 0 0	....	
7. The Air Raid Victims (Boy Scouts in the British Isles) Fund.	598 13 0	....	
8. The Pudukkōṭṭai War Fund.	92,871 8 5*	....	
9. Her Excellency Lady Linlithgow's Fund in aid of the joint organisation of the Indian Red Cross Society and St. John Ambulance Association.	8,164 7 0†	....	

The State invested four lakhs of rupees in Defence Savings Bonds. The contribution to the China Day Fund amounted to Rs. 5,500. All the expenses of the National War Front Bureau including establishment, Reading Room, Bulletin, films and maintenance of a van, and travelling allowances are met by the State. Up to the end of October 1942 these amounted to about Rs. 18,680.

**Recruitment to War Services.** The Darbar are affording all facilities to Recruiting Officers who visit the State to recruit men for the Military, Air or Naval Services. From information obtained from the Headquarters of the Recruiting Offices at Bangalore, Madras and Trichinopoly, it can be stated definitely that not less than 425 persons have joined War service from the State.‡

\* Up to the end of May 1943.

† Up to the end of May 1943.

‡ Up to May 1943. It is not known definitely how many State subjects have been recruited in other Recruiting Centres. During the period April 1942-May 1943, 640 persons appeared before the State Recruiting Officer for selection.

To encourage recruitment among educated State subjects, orders have been passed reserving 100% of all vacancies of Medical Practitioners, and 50% of all vacancies in other superior posts in the State service for persons with war service at the termination of the War.

In 1942 the Darbar organised three labour gangs, each consisting of 50 men and a Commander, and despatched them to Manipur, Assam, to work on the formation of roads or other war purposes. The gangs were attached to 'Travancore Unit' No. 7, and were repatriated from Assam in February 1943. In May 1943, the Darbar organised a separate unit for the State consisting of 800 labourers, a supervising staff, a medical staff, a police force and menials. This unit has left for its destination.\*

**Care of dependents of men in War Service.** The State Recruiting Sub-committee consisting of five members act as a *Military Welfare Committee* for the State. The Darbar have sanctioned educational concessions by way of grant of free-scholarships, payment of cost of books, etc., to the children and dependents of soldiers who have taken part in the War, or, having taken part in it, are dead or have become permanently incapacitated.

**Air Raid Precaution Service.** Though the Government of India have classified Pudukkottai as a class IV town, the Darbar think that their arrangements should actually be more complete and elaborate than in an ordinary 'Class IV' town. The executive head of the A. R. P. Services in the State is the Superintendent of Police, who is the ex-officio Controller, and its personnel includes an Officer, a Staff Officer, an Honorary Chief Warden, an Incident Officer, a Casualty Officer, a Training and Publicity Officer, Wardens, and Messengers. Three Sub-Assistant Surgeons and three trained Compounders are ear-marked for this service.

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\* July 1, 1943.

The Control and Report Centre is located at the Old Palace. The Pudukkōt̄ai Railway Station will receive Air Raid Messages by telephone, and transmit them to the Control and Report Centre in the Old Palace which will sound a five-horse-power siren, and to the Residency which will sound a three-horse-power siren. The General Hospital and the Rani's Hospital are the Base hospitals, and they will keep a number of beds ready for use in case of raids. Additional wards will be provided, if necessary, in the College and Branch School buildings. A fire-fighting service and parties of 'rescue' men and stretcher-bearers under a 'rescue' officer have been organized. About 210 slit trenches with a total length of 4,200 feet have been dug at various places in the Town.

The work of the A. R. P. Services during the frequent trials and 'air-practice' raids conducted so far has been commended.

Volume II—Part I—APPENDIX III.

**List of Administrators.—**

*Page 953, last line—*

*Against* Rao Bahadur R. Krishnamachariar, *for* "From March 3, 1933", *substitute* "March 3, 1933 to December 31, 1940".

*Add* Khan Bahadur P. Khalifullah Sahib, "From January 1, 1941."

Volume II—Part II—Chapter XXIV—GAZETTEER—KOLATTUR TALUK.

*Page 1080, Paragraph 1.—*

**Kiranur—**

*For* the first sentence, *substitute* the following.—

'The *garbhagṛham* of the *Uttamadāṇīśwaram\** temple rests on a moulded plinth provided with a *vyāḍavari* which has jutting *makara* heads at the corners. The pilasters support

\* The name given in the inscriptions to the Śiva temple at Kiranūr.

massive square abacuses, below which are rudimentary *idals*, not marked into petals. The corbels are plain and bevelled. In the place of the *bhūtarvari* is a frieze of sacred geese\*. The *kudus* have circular centres, and are surmounted by trefoils. Above the cornice runs a *bhūta* frieze. The brick *vividhānam* was originally covered by stucco.

The earliest inscription in this temple is dated in the 13th year of Ilaṅgō Muttaraiyar†, a contemporary of the Pallava Emperor Dantivarman‡. The *sanctum* and perhaps the *ardhamanṭapam* also may be assigned to the 8—9th Century, and are of the late 'Pallava' style. The front *manṭapam* may be assigned to the end of the 11th or to the beginning of the 12th century.

*Pages 1066-7.—*

**Nallur.—**

To the account of this village *add* the following.—

To the west of Kanakkanpatti Kudiyiruppu lies mound near which a Jain Tīrthaṅkara idol has been unearthed. The Darbar have ordered the excavation of the mound which may reveal further interesting Jain vestiges.

*Page 1007.—*

**Nanjur—**

*Add* the following.—

To the west of the *agrahāram*, and north of the drinking water tank is an idol of a seated Tīrthaṅkara, probably Mahāvīra, in bas-relief. He is represented in the *dhyāna* or meditative pose, and has the usual triple umbrella over his

\* This is perhaps the only temple in the State that has this motif which was so prominent in the early structures of Mogalrājapuram, near Bezwada, and Māmallapuram.

† P. S. I. 236. The name Ilaṅgō has been wrongly read as *Kondīru* in the *Texts and List of Pudukkōṭṭai Inscriptions*.

‡ See the author's *Śāṅkara Pārvatī Endowment Lectures* (Madras University, December 1942).

head with a cowrie-bearer on either side. To the east of the tank are an inscribed stone slab, bearing an inscription of Rāja Rāja Cōla I, and two standing idols of Durgā, one in black granite of the 10th century 'Cōla' style, and the other, rather worn out, in white stone, probably of the Pallava period of the 8th—9th century. To the west of the *agrahāram* is a standing Viṣṇu idol of the 13th or 14th century. A little to the east of it is a Śiva temple of the late Cōla period. The *kumudam* on the basement is hexagonal; the niches are empty and are surmounted by plain arches; the pilasters are four-sided and support massive square *palagais*, the *idals* under which are not shaped into lotus petals; and the corbels are bevelled. There are no *bhīta* or *vyāṭa* friezes. The *kūḍus* on the cornice are plain and arch-shaped. The Darbar have ordered these monuments to be conserved.

Coloured pieces of molten glass and broken crucibles, discovered in the neighbourhood, indicate that glass was once made in this village.

*Page 1078—*

**Nartimalai—**

*Add the following after the first paragraph—*

To the east of Road No. 1 (Pudukkōṭṭai—Trichinopoly Road), and adjoining the village of Ammāchattram is a hill called *Kudagumalai*, so called because of eight *kudagus* or natural caverns extending roughly from west to east along the southern slope of the hill. The ceiling in many of them is vaulted, and there are traces of polished beds on the floor. A wavy 'drip-line' has been cut on the edge of the rock above the caves. These indicate that the caverns were some of the oldest human habitations in the State, and were for some centuries occupied by Jain ascetics. There are some mutilated Jain idols in front of the caves,—one of them is a standing Tīrthaṅkara, while the others are probably cowrie-bearers or attendants,—and a circular stone pedestal with carvings of lotus

petals, which must have been the base of a *mānastamba*.<sup>\*</sup> The sculptures may be assigned to the 8th—9th century A. D. Two inscriptions were discovered here in 1941; one is dated in the fourth year, and the other in the fifth year of a Rājakésarivarman (9th or 10th Century). They refer to gifts of land for worship and the conduct of festivals in honour of the Tīrthaṅkara of the Tiruppallimalai in Vādaśiruvāi Nādu. It is evident that the caves and shrines on this hill belonged to the monastic establishment of Tiruppallimalai, which also included the cave and shrine in Ālurutṭimalai (See page 1077). This large monastery must have flourished from the 8th—9th century to the 13th century.

The Darbar have ordered the conservation of all these monuments, and have prohibited further quarrying on the hill.

**Protestant Missions—The Church of Sweden Mission.**

*Vol. I page 101.*

Tiruppattūr and the villages surrounding it have since been separated from Pudukkōṭṭai. The Pudukkōṭṭai pastorate now includes only the villages in the State.

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\* A staff erected in the *prākāram* of a Jain temple.

## POST SCRIPT.

Before this volume issues from the Press we gladly take up our pen again to record the investiture of His Highness Sri Brahadambà Dàs Ràja Ràjagópàla Tondaimàn Bahàdúr, with ruling powers, which took place in the Darbar Hall of the Old Palace at 10:30 A. M., on Monday, January 17, 1944. When investing His Highness, Mr. H. J. Todd, C. I. E., Resident for the Madras States, read out the following Proclamation.

"Your Highness,

"His Excellency the Crown Representative, who has watched with interest the progress of Your Highness's education and training, has now decided that you have gained sufficient experience to be entrusted with the affairs of your State. At His Excellency's command, therefore, arrangements have been made to terminate the Minority Administration from this date. As I hand over to Your Highness this sword, the Tondaiman family symbol of State, His Excellency has instructed me to convey to you his congratulations, and to express his hope that you will always use the powers entrusted to you with wisdom and discretion for the good of your people. He wishes you a long and prosperous rule."

At the close of the Proclamation Mr. Todd made the following remarks.

"I congratulate Your Highness on this auspicious occasion, and offer you my sincere good wishes. You have succeeded to the responsible office of Ruler of a State at what is, without doubt, the most critical period in the history, not only of India, but of all mankind; at a time when the individual and corporate effort of all men and women, who believe in the principles of peace, must be mobilised to resist and crush those who scorn peace—when they feel safe enough to challenge the peace lovers.

"Pudukkottai State may be small in size and resources, but under wise counsellorship it has prided itself on playing a worthy part in the common war effort. Now, under Your Highness's guidance, I am sure, it will continue to play such a part; and indeed I hope it will be your first endeavour to help it play an ever worthier part, not only in the immediate struggle for victory, but in the still more difficult and still more important task of securing a just and lasting peace after the victory.

"The care of this State has now been handed over to your immediate charge. As the Resident accredited to your State, I shall continue to take the liveliest interest in your progress, and I hope you will always feel assured that you can, at all times and on all accounts, rely on my advice and warm sympathy. May God keep you steadfast in your great purpose."

His Highness The Raja made the following reply:—

“ Mr. Todd and Gentlemen,

“ I am fully sensible of the importance of this day and of this occasion. A great responsibility now falls upon me as Ruler of this State. I am grateful to His Excellency the Crown Representative for his kind congratulations and good wishes. I have to thank you too, Sir, for your congratulations and for the assurance of your advice and warm sympathy at all times. Fortified by this assurance, I feel greatly encouraged in taking up my onerous duties as a Ruler, and I can assure you, Sir, that I shall do my utmost to fulfil the hope of His Excellency that I shall always use the powers entrusted to me for the good of my people and the similar hope to which you yourself have just given expression. I have great confidence that I shall not fall short of these expectations from the fact that I am to have the assistance of Sir Alexander Tottenham, who for over ten years has administered this State with conspicuous ability, as my Dewan, and of Khan Bahadur Khalifullah Sahib and Mr. Paramasivam Pillai, on both of whom I can place complete reliance, as my Councillors.

“ It is the proud boast of my House that it has never swerved from its loyalty to the British. This loyalty was first shown in the war of the Carnatic Succession, which broke out in 1749, and it continued, though the British cause, at times, seemed far from hopeful, and in spite of strong attempts, made by Tipu, at seduction to the other side. The Tradition of loyalty, thus set up in the eighteenth century has been followed by Pudukkottai and its Rajas through all the succeeding years, and I can assure you, Sir, for myself and on behalf of my people that it will be maintained throughout the years to come.

“ As you have said, the present is a critical period in the history of mankind. But I look forward to a time not, I trust, far too distant, when the forces of evil, with which we are now contending, will have been vanquished, and we shall have entered upon an era of peaceful progress and development. In that era I hope, with God's help, that I may play a fitting part.”

“ In token of my Loyalty to His Majesty the King Emperor and in order to mark this occasion, I am presenting an aeroplane for the use of the Air Forces.”

Before the Darbar closed His Highness invested Sir Alexander Tottenham with the insignia of the office of Dewan. Khan Bahadur P. Khalifullah Saheb and Mr. M. Paramasivam Pillai assumed their offices of First and Second Councillors respectively.

The administration is now carried on by His Highness the Raja assisted by a Council, composed of the Dewan and the

two Councillors. Mr. D. V. G. Rama Rao, Private Secretary and Aide-de-camp to His Highness, is the Secretary of the Executive Council.

It was in the fitness of things that His Highness should have referred in his speech to the 'tradition of loyalty' of the Tonḍaimāṇ House which 'was set up in the eighteenth century' and has been followed by Pudukkōṭṭai and its Rājas through all the succeeding years. In 1749 when the Tonḍaimāṇ offered to aid British arms, it was to help in a local conflict of a British company of traders in a corner of India, where, almost unnoticed, the foundations of British Supremacy were being laid.

But to-day His Highness and his State have been called upon to play their part in a world war effort to establish the victory of freedom over the brutality of Nazi and Fascist ambitions. It was characteristic of the spirit of Pudukkōṭṭai, that its Ruler should announce the presentation of an aeroplane for the use of the Air Forces in his public utterance immediately after the Investiture.

It is of happy augury that His Highness should continue to have the assistance of Sir Alexander Tottenham in the discharge of the responsibilities of his high office; and under the present system of administration His Highness's subjects look forward to an era of all round prosperity in the days of peace shortly to come.

Our incursions in the pages of this work into the history of South India have shown us how we have now outgrown the stage of dynastic and racial jealousies, and how different parts of the land have come together and become interdependent. Our State with the rest of this country is being shaped by international and intercontinental forces; and in the new India that is being forged we look forward to Pudukkōṭṭai's taking an honoured place, and, in Mr. Todd's words, 'playing an ever worthier part'.

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